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ARTICLE I.

REMINISCENCES OF LUTHERAN MINISTERS.

"Remember the days of old, consider the years of many generations, ask thy father and he will show thee, thy elders and they will tell thee."

MUCH has been said, and deservedly, in praise of the Pilgrim Fathers; their memory is properly cherished with veneration, and their virtues earnestly commended for imitation, yet the founders of the American Lutheran Church will not suffer, in any respect, in comparison with them. In piety and zeal they were, by no means, inferior, in education and attainment they were, in many instances, superior. They were men of acknowledged literary character, genuine piety, evangelical sentiment, and ardent attachment to the cause of the Redeemer. Their christian heroism, their energetic devotion to the principles they professed, their laborious and self-denying efforts for the salvation of souls and the promotion of God's glory, made a deep impression upon all, with whom they came in contact, and secured the confidence and regard of their contemporaries among other denominations. They were men who could not be despised! They would have adorned the ministry of any church, in whose connexion Providence might have placed them. Their character and their works deserve to live in the hearts of posterity. Their virtues and their services should be transmitted to future generations and distant ages. The prevalence of the German language among them in the public worship of the sanctuary, and the preservation

of their annals in their native tongue, have deprived them of the position, to which their intellectual and moral qualifications give them a just claim. Among the most able, faithful, and useful of our earlier ministers, may be named

PETER BRUNHOLTZ,

who was the first clergyman sent from Halle, as an assistant to Dr. Muhlenberg, to be associated with him in ministering to the wants of the Lutheran congregation in Pennsylvania.¹

He was born in Nübül, a village in the principality of Glückburg, in the Duchy of Schleswig. He was a candidate of theology when Muhlenberg so earnestly sought for aid in his ministerial labors, and urged the immediate appointment of an associate in the important work, in which he was engaged. He was selected for this purpose by the theological faculty at Halle, with the approbation of all, who were acquainted with his qualifications, and with the state of things in Pennsylvania. He had laid a good foundation in the study of theology at the University, and had already acquired some experience and a practical acquaintance with the duties, to which he had devoted his life. He had been employed, for some time, to minister in sacred things, on the estates of a christian nobleman, and in this position had given proofs of his faithfulness, and his gifts in preaching and in the care of souls. When the call from the United States was tendered him, he took the subject into serious and prayerful consideration. The inquiry with him was, "Lord what wilt thou have me to do?" The divine guidance was invoked, and the wisdom which is profitable to direct, was bestowed. His convictions were clear, the path of duty was made plain. He was accordingly, after an examination, invested with the permanent office of the ministry. He was ordained April 12th, 1744, by the Consistorium at Wernigerode, in the chapel of the castle of that place. He immediately made preparations for his departure, and, with Messrs. Kurtz and Schaum, as catechets, embarked

¹ There had been Lutherans in Pennsylvania sixty years anterior to the arrival of Muhlenberg in 1742. They were scattered in different parts of the State, but they were generally without the preached word. A church had been built near Lebanon (the Bergkirche), where the Rev. John Caspar Stoeber labored in 1733. There was also one at New Hanover. In Philadelphia the Lutherans worshipped with the German Reformed, in a log house on Arch street. The advent of Dr. Muhlenberg marks a new era in the history of our church in this country. From this period frequent accessions were made to the ranks of the ministry, by men educated at Halle with the highest qualifications for the work, imbued with the missionary spirit, and upon whose labors the blessing of God signally rested.

for this country at Gravesend, November 29th, 1744. After a long and stormy voyage, they reached Philadelphia in safety, January 26th, 1745. Their arrival was hailed with great joy. A German coming from the forest, and not knowing who the strangers were, approached them as they were leaving the vessel and going into the city, and inquired whether no evangelical preachers had come to supply their spiritual wants. The answer to the interrogatory was received with unfeigned satisfaction and heartfelt pleasure. They were soon introduced to their brethren of the same faith in Philadelphia, and cordially welcomed to their field of labor. The gratifying intelligence was conveyed by a special messenger to pastor Muhlenberg, who was, at the time, serving his charge in the country. His heart rejoiced, that God had heard his prayer, and granted his request. Between him and Mr. Brunholtz the most tender and intimate friendship existed, so that the latter, when feeble, and almost unable to labor, was wont to say that "he would retire and live as an *emeritus* with Muhlenberg."

Pastor Brunholtz was appointed second minister in the churches, in which Dr. Muhlenberg had hitherto labored alone, viz: Philadelphia, Germantown, Providence and New Hanover. For these four congregations they jointly performed service. They also proposed to visit other points, in which a prospect of usefulness was presented. The circle of pastoral activity could now be the more readily enlarged, inasmuch as valuable additions had been made to their force in Messrs. Schaum and Kurtz, both of whom assisted in the preaching, and took charge of schools, the former in Philadelphia, and the latter in New Hanover. It was a part of our earlier policy to connect the schoolmaster with the minister in all our congregations. Wherever there was a church, it was the practice of our fathers to plant a school. It was regarded as an important part of our system, to educate the children of the church in the principles of the christian religion, as well as to furnish them with secular instruction. The beneficial results of such a course were easily apparent; the wisdom of the arrangement none can question. Happy had it been for our communion, if this custom had never been abandoned, if this feature, peculiar to our church, had not been rejected!

After the lapse of a few months, the plan adopted was somewhat modified, and Dr. Muhlenberg assumed the more laborious stations, whilst Philadelphia and Germantown were assigned to the subject of our narrative, as his more immediate charge, in consequence of his physical inability to attend to the duties connected with a residence in the country. He lived in Phil-

adelphia, and preached on the alternate Sabbath, morning and afternoon, in Germantown. Some time after he had entered upon his duties, Dr. Muhlenberg, in a letter dated November 1st 1745, thus speaks of him: "My dear brother takes heed unto himself, unto the doctrine and the destitute flock. The grace of God is strong in him, notwithstanding his bodily infirmities. He is able to suffer, and yet to fight, to pass through honor, as well as dishonor, through good and evil report, in reliance on that grace. 'The Lord grants him the favor of the people, and crowneth the word with his blessing.'" In a subsequent communication in the *Hallische Nachrichten*, he writes: "Our worthy colleague, Rev. Mr. Brunholtz, has now labored the fifth year with all fidelity and patience in the congregations in Philadelphia and Germantown. He preaches not in the words of human wisdom, but with the demonstration and power of the spirit. His constant aim is the instruction and edification of his hearers. His intercourse with his people is profitable. He is most zealously devoted to their spiritual improvement. He visits the sick by day and by night, if it is necessary, although he is himself in feeble health, and of delicate constitution. He holds special meetings for prayer at his own house. He meditates, prays, and wrestles in his closet for God's blessing upon all the congregations, and especially upon the flock committed to his care, upon the fathers of the church, and the followers of Jesus in Europe. He is much engaged in giving religious instruction to the children. He also takes an interest in the temporal affairs of the church, and sees that pecuniary matters are properly managed, yet as regards his own maintenance, he is easily satisfied. He wants merely a support, and lives from hand to mouth. If there is a surplus, he permits the poor to enjoy it. In all things he proves himself a disciple of God, and a faithful overseer of the mysteries entrusted to his keeping. His labors are not, indeed, without the evidence of the divine blessing. The preached gospel becomes unto some the savor of life unto life." The favorable testimony to the character and services of Mr. Brunholtz, thus furnished by one who knew him well, and who was closely associated with him in the ministry, is valuable, and is the highest endorsement of his great moral worth and usefulness. Mr. Brunholtz himself thus writes in reference to his congregations, from which some idea may be formed of his spirit, and the deep concern he manifested in the spiritual welfare of his people: "As regards

¹ Hallische Nachrichten, p. 82.

the internal condition of my congregations, it is true, the greater number of the old and young are yet under the influence of worldly-mindedness, and in great ignorance, and need a genuine conversion. Nevertheless, there is perceptible in many, an earnest desire to be instructed out of the word of God, and in most, a reverence and devotional attention during the public worship of God; and many manifest a tender love and an abundant confidence towards us, their pastors. There are some, it is true but a few, in both of my congregations, of whom I have a well founded hope, that they have been awakened from the spiritual sleep of sin, and are found under the drawing of the Father to the Son, and who show an earnestness to save their souls; whom to conduct further and to preserve in the wholesome pasture of the word, demand much watchfulness, prayer and divine wisdom." In a letter written to a friend in Halle in 1752, he also uses the following language: "I cannot say much in favor of the large body of our people. The Lord has given me a gleanings in some few, who have been influenced by the word to seek the paths of peace, and who are anxious to be prepared for the rest of God. Among our young people I have been able to labor with greater satisfaction. The instructions given them have been peculiarly blessed. Many of our youth take their Bible to church, look for the quoted passages, and give suitable answers to the questions proposed." In a communication in the *Hallische Nachrichten*, in 1775, he likewise writes:¹ "I find that my catechetical instructions, which I have from the beginning conducted in the church, (to which I have added another exclusively for children on Friday, at my residence) has excited a greater interest not only in the youth of the congregation, but also amongst others, than could be done by preaching alone, because the people are better able to understand instruction in question and answer than in a didactic discourse. These Sabbath afternoon exercises are almost as numerous attended as the services in the morning."

In 1751 Mr. Brunholtz resigned the care of the German-town church to Mr. Handschuh, and devoted his attention exclusively to the congregation in Philadelphia, although he frequently preached at the other stations. He continued in this charge, until the close of his life, faithfully discharging the duties of his office and universally beloved, not only by the members of his own church, but by the christian community generally. Whilst pastor in Philadelphia, St. Michael's church

¹ *Hallische Nachrichten*, p. 305.

was built, the corner stone of which was laid in 1743. The edifice was completed in 1748, and consecrated the same year, during the convention of the first Evangelical Lutheran Synod held in this country.

Mr. Brunholtz's earthly pilgrimage terminated July 7th, 1758. He had been frequently sick, and several times appeared to be on the borders of the grave. He was confined to his bed three months before his death. His sufferings were, however, endured with meekness and christian fortitude.

*Levius fit patientia,
Quidquid corrigere est nefas.*

No murmur escaped his lips. God was with him in all his trials. They were sanctified to his highest good. His affections became more detached from earth, and ripened for heaven.

"Affliction rightly used
Is mercy in disguise."

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth,"—"for our profit, that we might be partakers of his holiness." Although apparently very frail he was permitted to labor upwards of thirteen years in Philadelphia, at a period in our history when his services were so much needed, and to accomplish a most important work. His life, it was believed, was at different periods spared in direct answer to fervent intercession, made on his behalf at the throne of grace. His end was such as might have been expected from such a life! In his last hours he was perfectly composed, and willing to leave all with God, happy in the enjoyment of faith in the Redeemer, and simple reliance in the blood of the everlasting covenant.

"Death's terror is the mountain faith removes;
'Tis faith disarms destruction."

Mr. Handschuh writes: "July 5th, at 2 o'clock, A. M., I was called to Pastor Brunholtz. He wished to speak but could not utter a loud word. With deep sorrow I cast myself upon my knees, and prayed long and fervently. When I arose, I asked him whether he understood all? To which he nodded assent. In a few moments he sank in the embrace of death, amid my renewed and most affectionate supplication." A large concourse of citizens from town and country attended the funeral ceremonies; several Professors of the Academy, and the ministers of all the churches (fifteen in number) were in attendance. The corpse was interred in the church, in which he had so often delivered God's message. Provost

Parlin, of the Swedish Lutheran church, had been requested to preach the funeral sermon, but in consequence of sickness, he was unable to perform the duty. Both Dr. Muhlenberg and pastor Handschuh felt so sad in consequence of their bereavement, that they were incapacitated for the service. William Kurtz, then a student of theology, was therefore asked to prepare a parentation for the occasion, which he accordingly delivered from the words: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure." After the delivery of the discourse, Dr. Muhlenberg thanked the English portion of the congregation for the respect they had shown to the dead, and re-conducted, according to custom, the funeral procession to the house of mourning.

Mr. Brunholtz died without family. He was never married. His library he bequeathed to the church, and whatever funds remained, after the settlement of his estate and the payment of some legacies, were to be applied to the erection of a room near the church for the preservation of the books. Very little, however, remained. He had been liberal during his lifetime, and expended his income in doing good, in relieving the wants of the needy, and ministering to the comfort of the suffering. He was distinguished for his large-hearted benevolence. In real kindness of nature and depth and tenderness of feeling, no man surpassed him. It was his happiness to make others happy. No object of benevolence failed to receive his support and encouragement.

Mr. Brunholtz was a man of ardent, consistent piety, and deeply concerned for the salvation of souls. There was nothing extravagant in his religious character, but modest and unassuming, with steady pace he cultivated the path of holiness. His sermons were pungent and of a practical character. They were full of instruction, and abounded with christian experience. He seemed to have but one object in view—preaching the gospel of the Lord Jesus Christ. "He expounded the word," it is said, "in a clear and simple manner, so that the most illiterate could comprehend the meaning. He adapted his discourses to the condition of the hearers, in order that they might be benefitted by the services." Individuals of various denominations often attended his preaching. He was not inclined to introduce polemics into the pulpit. He had no taste for controversy. He never went out of his way to attack those who differed from him in sentiment, yet he al-

ways presented the truth as it flowed from the text. He frequently cited the writings of Luther in his sermons, in confirmation of his assertions, and showed their correspondence with the word of God. But he did not think that his duties ceased with his labors in the pulpit. He was not satisfied with merely declaring the message in public on the Lord's day, but he sought every opportunity in private, to lead souls to the Savior. He was not only glad to receive the visits of his people, and to talk to them respecting their spiritual condition, but he spent much time in pastoral visitation, going from house, and conversing with his members in reference to the interests of their souls. In this way, he also became thoroughly acquainted with their necessities, and could accommodate his preaching to the state of things that existed. He was likewise deeply interested in the religious instruction of the children in the congregation, and to them he devoted a considerable portion of his time. This was a prominent feature in the labors of all our earlier ministers, and much is it to be regretted that this characteristic of our church is, at the present day, so sadly disregarded, or performed with so much indifference. If greater attention were bestowed upon the young in the church, and a more earnest interest shown for their recovery from sin, their attachment to the church would be stronger; if they were more thoroughly instructed in the doctrines and practices of the christian religion, they would, perhaps, find it more difficult to wander from the fold, and in the morning of life would become zealously and faithfully engaged in their Master's service.

Although nearly a century has elapsed since this man of God passed away from earth, his memory is still fragrant. He rests from his labors, but his works do follow him; and, we doubt not, there are multitudes of redeemed spirits, now associated with him in heaven, brought home through his instrumentality, who delight with him, as they cast their crowns at the Savior's feet, to ascribe "blessing, and honor, and glory, and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever." How refreshing the thought, that we too, if we are faithful, shall meet and mingle with those who lived and served God in past ages of the church, of whom the world was not worthy; that we shall recognize those whom as christians we loved on the earth, but whom, as glorified spirits, we shall love still more in heaven; that in company with them, we shall range over the plains of immortality, in the full radiance of the Redeemer's glory, and together lift up our voices and sing, "Unto him that loved us and washed us from

our sins in his own blood, and hath made us kings and priests unto God, to him be glory and dominion for ever and ever."

JOHN FREDERICK HANDSCHUH.

"As flowers, which night, when day is o'er, perfume,
Breathes the sweet memory from a good man's tomb."

Mr. Handschuh was the fifth of our earlier ministers, sent from Halle to this country to labor among the German population, and to build up the Redeemer's kingdom in this western hemisphere. Muhlenberg, *facile princeps*, who is properly regarded as the founder of the American Lutheran church, came in 1742. Brunholtz, accompanied by Kurtz and Schaum, arrived in 1745. In the spring of 1748, the subject of the present sketch reached Philadelphia, commissioned by the royal court chaplain, Ziegenhagen, at London, and Dr. Franke, Professor at Halle, in compliance with the urgent and repeated supplications of ministers and destitute congregations in this country. Our people were becoming numerous by the tide of immigration, which was constantly flowing in from the fatherland, but little had been done to supply their spiritual wants. Immense fields were spread out before the eye, white for the harvest, but few were the laborers to enter in and reap. Many were perishing for lack of knowledge. The children were crying for bread. In their pathetic appeals to their brethren of the same faith in Europe, said they, "We also have never-dying souls, and Christ suffered and died also for us." Writes the pious and devoted Muhlenberg to his friends at Halle: "Here are thousands who by birth, education and confirmation, ought to belong to our church, but they are scattered to the four winds of heaven. The spiritual state of our people is so wretched as to cause us to shed tears in abundance. The young people have grown up without instruction and without any knowledge of religion, and are fast turning into heathenism." They did not, however, stretch out their hearts, or utter the imploring cry in vain. The hearts of their transatlantic countrymen were moved by the sad condition of things. To the calls for help they nobly responded. Professor Franke and other christians became warmly enlisted in the cause of their brethren, who had forsaken their native land, and were inadequately furnished with the means of grace. They considered it their duty to care for the souls of those for whom Christ died, and to diffuse the tidings of that salvation in which they were permitted to rejoice. They did seek out, and send over to this missionary field, many able ministers of the word,

whose labors were greatly blessed, and whose memories we love gratefully to cherish.

Mr. Handschuh was born of honorable and pious parentage, in the renowned city of Halle, in Saxony, January 14th, 1714, and was in infancy given to God by his christian parents, in the solemn ordinance of baptism. During the period of childhood, his constitution was very frail. He was a great sufferer, and often seemed on the borders of the grave. His fond parents repeatedly thought that they were gazing upon the lifeless remains of their loved one. The hope of raising him was abandoned, and they were prepared to consign to the tomb the object to which their affections so tenderly clung. But God, in the dispensation of his Providence, saw fit to spare the life of the child for usefulness, an ornament to the church, and the guide of many to glory. To his early education the greatest attention was given. His religious training particularly engaged their most active efforts. How many refreshing illustrations are furnished us, in the history of the good, of the influence of parental fidelity! The efforts of pious parents cannot be lost upon their children. Even if they should fall into the snares of the world, and for a time disappoint the pleasing hopes that were entertained of them; in their wanderings from the path of rectitude, they will hear the voice of reproof, and the long treasured memory of a father's counsels and a mother's tears, will awaken better feelings in their breast and lead to sincere penitence.

The child, when quite young, was placed under the care of a private preceptor, a French protestant, a man who feared God, and who was instructed to "teach the child to be modest and virtuous, and to love the Lord." From this teacher he also gained a knowledge of the pure French, which he found very useful to him in after life. Some years afterwards his parents procured for him the services of a pious German tutor, by whom he was instructed in many of the elementary branches, and in the Latin language. When he had reached the twelfth year of his age, he was sent to the city Gymnasium, and was thence soon transferred to the Orphan House at Halle, through the friendly interest and kind intercessions of Doctor Franke, who had officiated at his baptism, and who ever afterwards evinced an affectionate interest in his welfare. Under the salutary influence of this institution, young Handschuh not only rapidly advanced in knowledge, but became thoroughly indoctrinated in the principles of christianity. The pious instructions he received made a deep impression upon his youthful heart, and awakened within his breast an ardent de-

sire to live in obedience to the requirements of the gospel, to walk righteously before God and man. We are told that, "aided by divine grace, he acquired a fondness for the word of life, a love for souls, and a tender conscience."

In the year 1733, he became a member of the University, and for four years attended the instructions of this celebrated seat of learning. Here his religious impressions were strengthened, and his mind was deeply exercised on the subject of the christian ministry. Such were his views of divine things, that he earnestly desired to be qualified to preach the gospel to those who were perishing. This desire never forsook him in the midst of all the discouragements in his path. In the spring of 1737 he was sent to the University at Leipzig, for the purpose of becoming tutor to a young nobleman. In this place he remained three years, making himself useful, and engaged in the further prosecution of his studies, enlarging his store of knowledge, and qualifying himself more fully for the work to which he was aspiring. In those days no labor was regarded as too great, no toil too severe in preparation for the important and responsible duties of the sacred office. During his connexion with the University, he received repeated solicitations to superintend schools, and to engage permanently in the business of teaching, but he rejected these offers, and turned a deaf ear to all inducements, designed to divert his attention from the object, to which he had consecrated himself; he felt that he was called to labor in a different sphere, and that, in importance and usefulness, the ministry of reconciliation transcended every other vocation. He was examined as a candidate in the year 1744, and was solemnly set apart to the work of preaching the gospel by the Consistorium of Coburg. He at once commenced his ministerial duties in the large and laborious parish of Graba and its five associate churches.

Mr. Handschuh was successfully engaged in this field of labor, when the condition of his brethren in the western country was brought to his notice. His heart was stirred by their touching appeals; their destitution awakened his sympathy, and he felt a strong desire to go to their relief, and minister to their spiritual wants. Professor Franke, who was invested by the congregations in Pennsylvania with discretionary power in the selection of individuals for them, thought that he found in young Handschuh, the very man he wanted, adapted in every respect to the important work—a man of ardent piety and thorough education, with some ministerial experience, and a heart longing for the salvation of souls, possessed of various qualifications, which could not fail to render him eminently useful

in the missionary field. The Doctor, therefore, had no hesitation in offering him the position which, after a serious and prayerful consideration of the subject, was cheerfully accepted. His departure was, however, delayed several months, in the hope that some one else might be induced to go with him to the United States. The winter Mr. Handschuh spent at Halle, preparing himself more fully for the duties that awaited him in his new scene of labor. In the month of June, 1747, he left his native land alone, to assist in planting the standard of Emanuel in this then inhospitable region, no one having proposed to accompany him in his mission.

During the voyage, which was protracted and irksome, his life was placed in great jeopardy; he seemed on the verge of eternity, yet he was tranquil and serene. When all were despairing and disposed to think that destruction was inevitable, his trust in God was unlimited, his faith unshaken. The Captain entered his cabin and said: "Do you not know, sir, how dreadful the storm is we are experiencing? It could not be more so! May God only be merciful to our souls!" He calmly replied, "The Lord is yet able to help us! Do you go and perform your part well!" Contrary to the expectations of all on board, the vessel was saved. Their rescue from a watery grave appeared almost miraculous. The praise of their deliverance they ascribed to the goodness of Him who "ruleth the raging of the sea, and stilleth the waves." "When the storm subsided," says this pious man, "we rejoiced and thanked God, that he had preserved us from the fearful death we expected to find in the mighty deep."

Mr. Handschuh landed in Philadelphia, April 5th, 1748, and on the 10th was welcomed at the Trappe, by Dr. Muhlenberg, with the words, "They that sow in tears shall reap in joy." It was agreed that he should at once take charge of the vacant congregation in Lancaster, and accordingly the following month he entered upon his duties. Here he labored several years, and although the position was regarded as a difficult one, in consequence of the distraction and disunion in the church, occasioned by the course of his predecessor, "his ministrations," says Dr. Muhlenberg, "were successful, and resulted in much good. God blessed the faithful efforts of his servant to the profit of many souls." The congregation increased, and harmony among the members was, in a great measure, restored. Under his direction, a flourishing school was established and sustained. In reference to which he says, in a communication in the *Hallische Nachrichten*: "Our school consists of English, Irish and Germans, Lutherans and Re-

formed, and so anxious are the people to have their children instructed, that it is impossible to receive all who apply for admission." He took a deep interest in the youth of the congregation, and to their spiritual improvement he devoted much of his time. He often remarked that more could be done with the children than with the parents. He laid great stress upon *catechization*, and in the performance of this part of his duties he was most faithful. There were frequently in attendance upon these exercises, as many as seventy catechumens. They came to him twice a week to be instructed, and "many blessings," says he, "attended these services. My heart is filled with hope and joy."

Mr. Handschuh had been in Lancaster upwards of two years, when he was united in marriage to Susan B. Belzner, the daughter of one of the deacons in the church. The ceremony was performed in the church, in the presence of our ministers and other friends. The choice the preacher had made, as is often the case at the present day, gave considerable dissatisfaction, and proved the occasion of great disturbances in the congregation. His situation became uncomfortable, and his mind unhappy. As his usefulness appeared very much impaired, he expressed a desire to serve God in some other station. Accordingly, Dr. Muhlenberg invited him to take charge of his two congregations in Providence and Hanover, as he had just received a call to labor in New York, for the purpose of resuscitating the declining interests of our church in that city. But it was soon ascertained that Mr. Handschuh's physical abilities were not adequate to a charge in the country. He had not the strength to perform the duties it necessarily imposed. As there was no opening in the city of Philadelphia, it was therefore proposed that he should assume the pastoral care of the congregation in Germantown, Pa. He took up his abode there on the 29th of May, 1751, and was the first Lutheran minister who resided in that place. During his connexion with this charge, the old church was reconstructed and renewed. It was again dedicated to the service of the Triune God, on the occasion of a synodical meeting, held in Germantown in 1752; in an account of the services furnished for the *Hallische Nachrichten*,¹ Mr. Handschuh says: "After the act of consecration was performed by Provost Acrelius, we ministers knelt around the altar, and each offered up a prayer, suited to the occasion, in the following order: Muhlenberg, Kurtz, Schaum, Weygand, Heintzelman, Shulze, Shrenk, Raus and

¹ Hallische Nachrichten, p. 285.

myself." He also here occasionally officiated in the English language.¹ In his journal we find six or eight entries detailing his faithful labors in instructing a colored man of genuine piety, whom he afterwards admitted to church membership. His efforts to do good were indefatigable. He labored with great fidelity and zeal. He regularly held a meeting for prayer and recitation on Sabbath afternoon, in which the sermon of the morning was catechetically reviewed. During the week also, meetings were held for prayer and edification. Whilst pastor here he thus describes a confirmation season, which will, no doubt, be read with interest:² "The hour having arrived," he says, "for the commencement of the services, I caused the catechumens to walk in procession to the church, from my house, the elders conducting the males, and their wives the females. At the conclusion of the sermon, I invited them (twenty-one in number) to approach the altar. After prayer I examined them on the five fundamental articles, required the scripture proofs, and applied the truths more closely to the hearts of all present. Then I directed them to renew on their knees, their baptismal covenant, after which I asked God's benediction to rest upon them. The services were solemn and excited a deep interest, although they were continued from 10 o'clock A. M., till 2 P. M. The catechumens were very much affected, and others, who were present, were bathed in tears, and, I afterwards ascertained, were under pungent convictions." "The first two years of his ministry here, he labored pleasantly and successfully, but as the church gained strength, and accessions were made to the number, unworthy members were introduced who created disturbances in the congregation, and caused a division. Many emigrants had arrived from Europe, who were disorderly, and cared not for spiritual instruction. They were fond of spirituous liquors, and very soon became dissatisfied with Mr. Handschuh's preaching. Although they had contributed nothing towards the erection of the church, as they were in the majority, they took possession of the building, and called another pastor. The most of the elders and deacons, together with those who had mainly sustained the church, peaceably withdrew and organized a new congregation, with seventy communicants. This was in the year 1753. They rented a room for religious exercises, and begged Mr. Handschuh not to forsake them in their time of difficulty. He therefore consented to serve them, preaching on the Lord's day,

¹ *Hallische Nachrichten*, p. 536.

² *ib.* p. 557.

and during the week teaching a school. The congregation met with much sympathy from other christians in the place, and the German Reformed church kindly offered them the use of their edifice. Here they worshipped until they were restored to their own church, some years afterwards. The disorderly party, who retained possession of the church, had given a call to Rev. Conrad Andreae, an irregular minister—and in our early history the church suffered very much from ministers destitute of piety, who having been dismissed at home on account of immorality, frequently came to this country and imposed upon the people—but they soon commenced to quarrel among themselves, and in a suit instituted by the one side, the decision of the court was, that the property belonged to the friends of Mr. Handschuh, who had been ejected from the church. Mr. Handschuh, however, in the meantime was compelled to struggle with poverty, the congregation being too feeble to give an adequate support, and after having served them for two years, he felt that it was his duty to resign, and to labor elsewhere. He removed to Philadelphia in the summer of 1755, and assisted in the services of St. Michael's church.¹ Through Dr. Muhlenberg's influence he was appointed teacher of French in the Academy, and he was also, for a season, connected with the press, as corrector and translator of the German. Duty to his family made it necessary for him to resort to some employment for their maintenance. On the death of Mr. Brunholtz, in 1758, he was chosen to fill his place, and was for some time the only preacher in connexion with our German church in Philadelphia. He now devotes his whole strength to the work of the ministry. His congregation engages his undivided attention. He labors for the glory of God and the good of his fellow-men. He remained in this charge until his death. Although his health was delicate, he was permitted to discharge the duties of his office for several years. After a painful and protracted illness, he closed his life, October 9th, 1764, in the fifty-first year of his age, and the seventeenth of his residence in this country, leaving behind him a pious widow and four small children. His death was peaceful and triumphant. His sole dependence for salvation was on the mercy of God, through Jesus Christ.

"His last thoughts were God's, his last words prayer."

¹ Messrs. Heintzelman and Brunholtz were at the time the collegiate pastors of the church; the former died soon after (1756)—the latter was in feeble health.

Whilst Dr. Muhlenberg was praying by his side, his spirit passed into the mansions prepared for him on high.

"Sure the last end
Of the good man is peace. How calm his exit!
Night dews fall not more calmly on the ground,
Nor weary, worn-out winds expire so soft."

Some idea of the high estimation in which Mr. Handschuh was held by the christian community of different denominations, may be gathered from the account given in the papers of that day of the funeral services. It is said, that out of regard for the memory of the deceased, at one o'clock, P. M., eight bells of the Episcopal church were rung, in addition to the three of our own school-house, which produced considerable sensation in the city. At two o'clock the teachers and ministers assembled in the conference room, connected with the church. There were in attendance the young and the aged, the learned and the honored, two Doctors of Divinity and two Professors in the English Academy, three Episcopal clergymen, two Presbyterian, two German Reformed and one Baptist, together with a Swedish missionary and Messrs. Muhlenberg, Hartwig and Voigt, of our own church. Whitfield, by whom the deceased was highly esteemed, being unable to walk in the procession, had himself conveyed along side of it in his carriage. The clerical attendants walked before the corpse, except Dr. Muhlenberg and Rev. J. L. Voigt, who, together with the widow and children, followed the coffin as mourners. Then came the English physician and the church council, and afterwards the citizens of different denominations.¹ When the procession reached the church, it was found that a large number of persons had already entered through the windows, for the doors were yet locked. The church was soon so crowded, that many feared the galleries would break down. The services at the church were conducted by Rev. J. L. Voigt and Dr. Muhlenberg, the former preaching an affecting discourse in German, from the text: "Surely the bitterness of death is past," and the latter delivering a pertinent address in English. The corpse was then interred in the church. On the following Lord's day, the occasion was still further improved, by a discourse which Dr. Muhlenberg delivered at the request of Mr. Handschuh, from the words: "Let a man so account of us, as of the ministers of Christ and stewards of the mys-

¹ The population of Philadelphia at this time was fifteen thousand. There were seven churches, Swedish Lutheran, German Lutheran, Episcopalian, Presbyterian, Baptist, Moravian, Roman Catholic, together with the meet-house of the society of Friends.

teries of God. Moreover, it is required in stewards, that a man be found faithful.

Mr. Handschuh was a good man, faithful and useful. There was that in his deportment, which secured the respect and confidence of the christian community, and furnished sure evidence of his sincerity and devotion to the cause of Christ. His unaffected piety won the hearts of all. He was on terms of intimate and cordial intercourse with Whitfield, Tennant, Davies, and other leading men, connected with different churches. Of Mr. Tennant he thus expresses himself in the *Hallische Nachrichten*, in a communication dated September 17, 1748: "This afternoon Rev. Mr. Tennant, a Presbyterian minister, visited us, whom we love very much. Our conversations were profitable, agreeable, and affectionate. To our great gratification, he tarried with us late at night."¹ Rev. Samuel Davies, in his journal of September 17th, 1753, uses the following language: "Waited on three Lutheran ministers, and was not a little pleased with their candor and simplicity. How pleasing it is to see the religion of Jesus appear undisguised in foreigners! I am so charmed with it, that I forget all national and religious differences, and my very heart is intimately united with them."² Such is the tendency of christianity, and such the spirit of those who are truly the children of God. The final prayer of the Savior on earth, had reference to this blessed union: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." How interesting it is, to find the representatives of different creeds and different nations, thus testifying to the power of the christian religion in the lives of those who have been the subjects of a saving change! "One Lord, one faith, one baptism."

"Oh sweet it is, through life's dark way,
In christian fellowship to move,
Illumed by one unclouded ray,
And one in faith, in hope, in love."

All who have been truly brought under the sanctifying influence of divine truth, will reflect the image and the spirit of their divine Master. How delightful it is, to see christians lay aside their minor differences, and labor together in the work of the Lord, contemplating only those essential parts of doctrine

¹ Hallische Nachrichten, p. 104.

² Foote's Sketches of Virginia, p. 233.

in which they agree with each other and the oracles of God, and engage in combined and harmonious efforts to advance the interests of our common Zion, and to diffuse the principles of the gospel to the ends of the earth! So soon as that blissful period shall arrive, when the world will be compelled to say: "See how these christians love one another," may we confidently expect the happiest results! Then will the church stand forth in her glory and power, and the word spoken by inspiration be realized: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

JOHN CHRISTOPHER HARTWIG.

Of the early history of this individual we have no information. He came to this country when quite a young man, in the capacity of Chaplain to a German regiment in the service of England, during the first French war, as it is called. He was intimate with our Lutheran ministers in Pennsylvania, and sympathized with them in their difficulties. He aided them in their efforts to build up the Lutheran church in this country, and seemed interested in the extension of Christ's kingdom. He was a member of the first Lutheran Synod held in this country, in 1748, and preached the sermon on the occasion of Mr. Kurtz's ordination, from the words, "*His blood will I require at thy hands.*" His first regular charge embraced several congregations in the county of Hunterdon, N. J. This field of labor he relinquished in 1748, and accepted the call as minister of the congregation in the city of New York. It was supposed that he might succeed in adjusting the difficulties which had long existed among the people, and restore harmony and good feeling. The congregation, at the time, consisted of Hollanders, Germans and French, and the representatives of these respective countries desired that the services of the sanctuary should be performed in their own vernacular tongue. Each party was too weak to establish a separate organization, and it was not an easy task to obtain a clergyman, qualified to do justice to himself and the people in three different languages. Mr. Hartwig's efforts to unite the discordant elements proved unsuccessful. The congregation continued distracted, and there was no prospect of a reconciliation. The various interests were unwilling to make any compromise, and a church so much divided, could not prosper. Finding his position uncomfortable, and his effort to establish peace unavailing, Mr. Hartwig soon resigned the charge, and removed to Rhinebeck, N. Y., having been invited to minister to several congregations in Dutchess and Ulster counties. Here,

however, he also encountered difficulties, and was called to pass through various trials, as we learn from a communication in the *Hallische Nachrichten* by Rev. Dr. Muhlenberg. This apostle of Lutheranism in the United States, whose active and self-denying labors in the early history of our church, are highly appreciated, and whose memory is held in great veneration, visited Rhinebeck in the autumn of 1750, for the purpose of settling the difficulties and establishing a better understanding. "I found," he writes, "the affairs of the congregation were in considerable confusion." For Mr. Hartwig, in consequence of his friendship for us, i. e., the Lutheran clergymen in Pennsylvania, and also on account of his zealous labors on behalf of the gospel, had become an object of hatred to some of the neighboring clergymen, who charged him with being a Moravian in disguise. These charges were printed and made public, and in consequence, a considerable degree of opposition was excited against him in his congregation. It was an easy matter for those opposed to him to make distorted representations of facts, and to magnify into serious charges, personal peculiarities or infirmities. Papers containing these charges had been sent by a certain clergyman of that neighborhood to Dr. Kräuter, pastor of a German congregation in London, through whom Mr. Hartwig had, in the first instance, been called, but he was too sensible a man to pass a judgment upon so one-sided complaints; he therefore forwarded a copy of them to Mr. H. for a reply. The clergyman who had preferred the accusation was not satisfied, but continued publicly to circulate his charge, and had gone so far as to visit, in conjunction with several of the other neighboring ministers, Mr. Hartwig's congregations, and after reading a statement of the alleged facts, attempted to remove pastor Hartwig. This effort, however, in consequence of an inability to establish the charge, proved unsuccessful, and Mr. Hartwig continued to preach in all his congregations, with the exception of one, in which Carl Rudolph, a well known impostor, was invited to officiate." A conference was held at Rhinebeck, with the view of investigating the charges. Mr. Hartwig invited the elders and the deacons of the four congregations to be present, as well as the members. Dr. Muhlenberg was likewise in attendance. On an examination of the case, the charges against the accused were not sustained. He had been guilty of no act, which affected his moral or ministerial character. Whatever may have been his indiscretions, his christian integrity was not implicated. The propriety of Mr. Hartwig's permanent removal to Pennsylvania, was also discussed at this

conference, and a negative decision given. It was, however, deemed expedient for him to withdraw, for a season, from the charge, until the feeling against him would, in some degree, subside. Dr. Muhlenberg says that he labored in private to remove the opposition, but the effort was ineffectual; the hostility was too deeply seated. It was proposed that Rev. Jacob Raus, should supply Mr. Hartwig's place at Rhinebeck for six months, and he should, during this time, serve the congregation at Providence, Pa., as assistant minister.¹

Dr. Muhlenberg, during this visit to the North, spent several weeks in looking after the interests of our church, in whose progress he took the most lively interest. Our people in different sections of the country, had suffered greatly in consequence of the character of those who ministered at the altar. Often individuals, under censure at home, or who had been deposed from the sacred office, came to this country and thrust themselves into vacant congregations. Some too were received, whose heart was never in the work, and whose services did not prove efficient. The influence of Dr. Muhlenberg was most valuable. He had the confidence of our people. His presence inspired hope and excited encouragement.

When difficulties occurred in the most distant parts of the church, his aid was invoked, his counsels were salutary. On this occasion, Dr. Muhlenberg also extended his trip to Flushing, and became acquainted with a Mr. Melchior Joachim Magens, who resided there. He speaks of him as a genuine Lutheran, well educated in Latin and Greek, and acquainted with many of the languages of Europe. He having heard that Mr. Hartwig had suffered persecution on account of his zeal for the truth, had twice invited him to become his domestic chaplain, but Mr. Hartwig declined the offer, from a sense of duty. He was unwilling to leave his congregations without some pressing necessity.

Mr. Hartwig immediately repaired to Pennsylvania, and for six months, as it had been agreed upon, served the congregation at the Trappe, being an inmate, during the time, of Dr. Muhlenberg's family. He also officiated at the different preaching points, connected with this charge. When his engagement was completed, he still continued in Philadelphia, although for a long time he was unemployed. We infer from various accounts of him, that his labors could not have been very acceptable. His constitutional peculiarities and numerous eccentricities, interfered much with his usefulness. Al-

¹ Hallische Nachrichten, p. 360.

though his intentions were undoubtedly well meant, his movements were not the most judicious. In an article in the *Hal-lische Nachrichten*, dated March 19th, 1764, Dr. Muhlenberg makes the following statements: "A few discontented persons at the commencement of last July, had connected themselves with pastor Hartwig, who for a long time had been unemployed, and they had commenced holding Lutheran religious services in the German Reformed church, without, however, having said a word to us about it. Mr. Hartwig did remark in his first discourse, that he only invited those to attend who were standing idle in the market-place, and for whom there was no room in St. Michael's. All kinds of characters collected to hear something new. Pastor Handschuh and myself had a conversation upon the subject, but we determined to take no public notice of Mr. Hartwig's course. The services, however, continued only three Sundays, when the Reformed informed Mr. Hartwig that they could not allow the arrangement to continue. An effort was then made to obtain the Academy, but it failed; Dr. Smith said that he was unwilling to give the building to disorganizers."

Mr. Hartwig subsequently returned to the State of New York, where he continued to reside for the residue of his life. Of his labors and success in the ministry, we have not been able to gather any definite information. All the reports we have received of him, make reference to the idiosyncrasies of his character. Both in New York and in Pennsylvania there are traditions, preserved in families he visited, of his marked peculiarities. He was an *original* man, and said and did things differently from other persons.

The subject of our sketch lived to green old age, yet his faculties remained unimpaired, "his eye was not dim, nor his natural force abated." He was venerable in years, and like a shock of corn fully ripe for the sickle. He awaited with composure the summons which would call him to receive the crown of his reward. His departure took place in 1796, on the day he completed the eightieth year of his age. The manner of his death was singular, and furnishes a remarkable instance of the power of the imagination over the mind. Forty years before his death, the impression from a dream on his birth-day that he would live just forty years longer, had become so strong, that he felt persuaded the dream would be fulfilled, and his life protracted to the close of his eightieth year. As the period fixed upon in his mind approached, all doubt respecting the certainty of the time was dispelled. On the day preceding the completion of his eightieth year, he came to the

residence of the Hon. J. R. Livingston, his intimate friend, and with whose family he had ever enjoyed the most friendly intercourse, and announced that he had come to die at his house. He appeared to be in the full possession of health, entered freely into religious conversation with the family, and in the evening conducted the devotional exercises of the house. The next morning he left his bed in apparent health, breakfasted and engaged in conversation with the family, until the approach of the hour which his imagination had fixed upon as the moment of his departure. This was 11 o'clock in the morning. A few minutes before the time, he requested permission to retire to rest. Mr. Livingston unobserved followed him to the room, and noticed that he was undressing. Just as the clock tolled the hour, he was in the act of removing the stock from his neck; at that moment he fell back on his bed and expired. "Kind nature thus softly disengaged the vital cord," and without a sigh or groan he closed his eyes on earth and opened them in heaven.

Mr. Hartwig was, on all sides, regarded as a very good man. With his numerous eccentricities, he possessed many noble qualities. He seemed desirous of doing good, and evinced a deep interest in the welfare of the church. His name will ever be associated with the institution, which bears his name, and of which he may be said to be the founder. The tract of land, six miles square, located in what is now called Otsego county, which he received as a remuneration for the services he rendered as chaplain to a regiment in the province during the French war, he devoted, as he was without family, with the exception of a few legacies, to the support of schools, and more particularly to the establishment of a Theological and Missionary institution, for the education of pious young men for the ministry in the evangelical Lutheran church, and also for the education of Indians in the christian religion, as missionaries among their own tribes. But in consequence of the unfaithfulness of the agents, whom he had engaged during his life to prepare the way for the intended seminary, as also of some of the executors of his will after his death, the greater portion of his patent was alienated and misapplied before the generous design of the donor could be accomplished. Previously to the establishment of the seminary, several promising young men were assisted in the prosecution of their studies, under the direction of Rev. Dr. Kunze, who had been appointed Professor of Theology in the contemplated institution, by Hon. Jeremiah Van Renssalaer, one of the executors of the will. In the year 1814, Dr. Knauf, successor to Mr. Van

Rensselaer, as executor of Mr. Hartwig's estate, applied to the officers of the New York Ministerium to devise a plan, by which the benevolent intentions of Hartwig might be secured, so far as the remaining resources of the estate would permit. The testator had directed, that the institution should be located on his land in Otsego county. In the Spring of 1815 buildings were accordingly erected, in Hartwick township, in the beautiful valley of the Susquehannah, four miles Southwest of Cooperstown. Rev. Dr. Hazelius was appointed by the vice-executor of Mr. Hartwig's will, Professor of Christian Theology, and Principal of the Classical department. The appointment was confirmed by the Synod, and the Professor immediately entered upon the duties assigned him. Dr. Hazelius continued in office for fifteen years, until his removal to Gettysburg, in the fall of 1830. Rev. Drs. Miller, Schmidt, Strobel, Professors Thuemmel and Sternberg, have also filled appointments in the seminary. The institution has from the beginning, been in successful operation, and many young men have been trained here for the gospel ministry. It has been useful to the church, and has subverted the object for which it was established. The name of its benefactor is perpetuated, and "being dead he yet speaketh," in the good that is accomplished through the instrumentality of this institution.

ARTICLE II.

PRACTICAL EXEGESIS.

Luke 2: 41—52.

ALTHOUGH the Apocryphal New Testament abounds in narratives of the childhood of the Savior, the canonical Gospels contain, in addition to his miraculous conception, and his birth, with the extraordinary circumstances attending it, nothing more than the beautiful and instructive facts presented in these paragraphs. Whatever may be thought of the interest which would gather around more ample details in regard to this period, it has seemed good to infinite wisdom, in parcelling out the history of Christ and the truths of revelation, to afford us no more. In any biography of a distinguished person, it is to be expected that in his earlier career, in the traits first developed, there will be afforded indications of that future which

has created admiration. Youth often foreshadows manhood, and the developments of early are prophetic of the later life. The marks of genius, high talent, the opening virtues, the promising diligence, all afford, when viewed from the stage of perfect triumph, the highest delight, and are richly instructive. It is too, not unprofitable, or uninviting, to see connected, as is sometimes the case, a youth of sad prognosis with a glorious manhood; to learn how, rising above all repressing influences, capacity and virtue have shone forth, when anticipation gathered regret, to find it rewarded with joy. Now, though we have but little of this kind of material, in regard to the great founder of our faith, we have enough to characterize his years of minority, and to show how his human nature opened and expanded.

It is certainly true, though not without an occasional exception, that at an early period in life, the indications of the future are highly reliable, and that the man is clearly to be seen, long before he has come upon the theatre of life. It was so in the case of Jesus Christ. Leaving out of view the predictions concerning him, uttered through all ages before his advent, or those which were more immediately associated with his appearance in the flesh, the simple and limited account presented in these passages, will enable us to see, if not all the glory, yet some of that glory which his public ministry displayed. It is said: "and the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." Physical growth, mental enlargement, the evolution of the intellectual powers, as the result of this, discrimination in the choice and pursuit of good, wisdom, together with those dispositions which the grace of God brings out and forms, and by which we are made to resemble God, these were the first beams of that effulgence which was to dazzle the world. Such a progression, and under such influences, could have no other than a good issue. Trained in the way in which he should go, by the best teachers, ripening years would not remain without their fruit. To the question, what shall become of this child, it required no prophetic inspiration to respond, he shall be great, if not according to the world's standard, with that moral grandeur which supasses all other greatness.

In following up the narrative, as we design to do, step by step, we learn that his parents went to Jerusalem every year at the feast of the Passover. The destiny of children in this world, and in the world to come, depends very much upon those to whose parental care they are committed. Whilst it is undeniably true, that parental influence is very great, it is

equally so, that their responsibility is most solemn. No trust can be compared to that of children, and in nothing is our stewardship more weighty, than in the care of those who are authorized to call us by the endearing title of father and mother. The claims of this relation can only be adequately met by intelligent piety, by enlarged views of duty, and by an abiding sense of our immutable accountability. The parents of our Lord early dedicated him to God, and so far showed of what temper they were, and what they desired for him. The statement of the passage before us exhibits them as observant of the ordinances of God's house, as his worshippers, repairing to his temple at appointed times; such a course is full of promise. Parents who have respect to the ordinances of God's house, who honor his service, who wait upon him in his sanctuary, may be regarded as possessing the character which will ensure, not only their own salvation, but qualify them to administer the trust, the sacred trust of children, committed to them, in such a manner as will secure to them the highest applause.

Our children may be, as they ought to be, dedicated in infancy to the Father, the Son, and the Holy Ghost, but if we do not ourselves follow after holiness in all God's appointed ways, we shall be but poorly qualified to pay the vows which were made when our children were baptized. When, too, our children reach that period of life in which they can think for themselves, and form opinions, how can they be expected to reverence that which we neglect, and if no regard appear in us for the Sabbath and the privileges of the Sabbath, how can they be persuaded that they should differ from us. As example is more powerful than precept, so is attention to the church and the public means of grace, on the part of parents, necessary to impart efficacy to the instruction they may afford in private. Though we may not regard piety as hereditary, no one can doubt that much of the best that world has ever seen, has been closely connected with parental fidelity. It was not otherwise with Jesus. His upward tendencies were not repressed, but encouraged by parental conduct, and all his predispositions to honor God were strengthened by what he saw in them. And if we suppose that in his case, this might have been dispensed with, though what right we have thus to think may not be very clear, yet it certainly could not be expected that the Savior of men would put forth his humanity under any other auspices than those which were pervaded by the highest moral purity. Speculation aside, we see what they

were, and learn what we should be, if we would save ourselves and those entrusted to us. Loving the Zion of God, we should delight to commemorate, at the appointed periods, the great facts in the history of human redemption, and to worship God in the beauty of holiness.

Not only this, but we should unite with us, in this holy employment, our children. It is said, "and when he was twelve years old, they went up to Jerusalem, after the custom of the feast." This was the age which, according to Jewish custom, was regarded as suited to commence the study of the law, and the practice of religious duties. They were now children of the law, and to be habituated to public worship, fasting, &c. Neglecting no prescription of the law, adhering carefully to all sanctioned usages, they associate with them their son, in their solemn work. That son is not disobedient. He enters no resistance. He asks no exemption. He does not prefer to abide at home. He goes cheerfully. He goes to enter intelligently upon the service of the Most High. He goes for grace and for wisdom. The whole narrative warrants these representations. How beautiful and how instructive! So young, and yet so strong in spirit, so wise. Many have been his imitators, have learned early in life to praise and magnify the name of God, to the delight of their parents, and the glory of God.

Too many manifest other preferences, and seek other guides, refuse to repair to the place where prayer is wont to be made, and God opens the hearts of his worshippers. They remember not their creator in the days of their youth, they heed not the calls of the word and spirit of God, and too often in an ungodly life and a dishonored death, pay the heavy penalty of their folly and crime. Eternity fills up the measure of their wo, and recompenses their wickedness with unmitigated sorrows. Fain would we persuade the young to give their hearts to God, before the evil days come, and those in which they will say, we have no pleasure in them. Of nothing are we more strongly convinced, than that piety in youth is greatly preferable to piety in mature life or old age. Late forgiveness and acceptance may ensure our salvation, but they cannot eradicate the remembrance of youthful sins. The regrets which grow out of many years of iniquity, though softened, cannot be subdued by a long neglected grace. Early piety, too, is specially desirable, because it opens the way to great and extended usefulness, and is likely to choose for itself, under favorable circumstances, that method of action in which most can be done for the promotion of godliness in the spread of christianity. On youthful affections does christianity lay a

powerful hand, and when it is felt, it exercises a most controlling influence. It is delightful to see how it seizes, when it is not unbidden, the passions of the heart, and moves them into intense and glowing manifestations. So was it with Jesus. He did not grow weary, but his zeal flamed higher and higher. His thirst, though cooled with many a rich draught, is not satiated. He gazes, and admires, and feels how amiable are the tabernacles of the Lord of Hosts; how true is the declaration that a day in his courts is better than a thousand. Thus may we account for the fact stated in the next sentence: "And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew it not." It might appear that there was, according to the statement of the passage, some deficiency in duty, both on the part of the parents and child. They depart, it is true, not before the proper time, not in any indecent haste, as is too often the case, when the duties of the sanctuary are a burden, and their cessation a relief. When the heart enters so readily upon the performance, the hours pass swiftly away. It is only when it fails in interest, that the services of the sanctuary become a burden, and the departure from them is characterized by an alacrity unknown to their commencement. Free from all such reproach, the parents of our Lord might, at a superficial glance, be considered wanting in the attention which was due their son, because they left Jerusalem without noticing whether he was in their company. It may be said in justification, that travelling in considerable companies, consisting of those who were closely connected, and engaged in meditation upon the solemn services and truths which had just employed them, they may have lost sight, for a time, of their important charge. With an unlimited confidence in his capacity and disposition to attend to his duty, they felt assured that he would not be absent, but would move along with the caravan. How slight is the anxiety and moderate the concern we feel for those entrusted to our care, and for whom we feel the highest responsibility, if we know them to be prudent, to be good, and ever disposed to attend to all the claims of duty. It is the wayward, the perverted, the wicked, who keep their parents in constant anxiety, and over whom they must watch with an untiring solicitude. How lively are the apprehensions, when those whom we cannot trust are away! How many painful forebodings follow them when they are not under our eye! Here unnecessary liberty is a fault, and the abatement of solicitude of fearful portent. It is far otherwise in the case of our Lord. The time, too, that elapsed, was but short. A short journey of a

single day was all. The day of starting, when arrangements were making, would not carry them very far. It is, therefore, not to be wondered at, and certainly no reason for complaint, that they did not observe that Jesus was not in the company. On the other hand, it may appear singular that Jesus should, as he did, tarry behind. It might be thought inconsistent with that spirit of obedience which was to be expected of him, which became him, and which he so uniformly exercised. The circumstances in which children are authorized to go beyond parental authority, or to fail in obedience, are not of frequent occurrence, and they ought to be well defined. Such may exist. Whether such was the case here, remains to be ascertained. Disobedience to parents within the limits of obligation, is a high offence against positive laws and the most binding relations. The child that honors not father and mother, will not honor any one, will neither fear God nor regard men. No case is more unpromising in regard to any future good than the case of those who fail in reverence for those who are the authors of their being, and who are next to their Father in heaven, their best friends. It is true, there is a being in the universe, who has higher claims than those of earthly parents, and if their law conflicts with his, the principle is valid, God must be obeyed rather than men.

In justification of Jesus, we need not resort to any peculiarities in his case, placing him outside of the ordinary obligations. It is true that there are plain indications in what he says, that his position was peculiar, and that he might claim indulgences not ordinarily admissible. As in the case of those whom we know to be conscientious and upright, if they appear to have deviated from the proper course, we feel confident that their explanations will remove all our difficulties, and that when they have been heard, we shall fully acquit them; so is it here; both with the parents of Jesus and Jesus himself. It is said in the following verses: "But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him." These statements, with what has already been said, will relieve them from all charge of want of interest. When missed they search for him. They conduct that search in no perfunctory way. They spare no pains. They retrace their steps. They search diligently for the child. They persevere in that search. Could parental fondness do more, could it express itself more decidedly, when thus manifested, is it not vindicated?

On the third day they find him, and great, no doubt, was their joy. They found him as the affectionate parent would find his child, neither harmed in body nor soul, prosecuting no forbidden object, but in the path of peace. Ever should it be the purpose of the child, when the eye of the parent is for a season withdrawn, returns to gaze upon him, that it shall see no dishonor and witness no shame. How well engaged Jesus was, we learn from the following verse: "And it came to pass after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking their questions. And all that heard him were astonished at his understanding and answers."

What could have presented itself to their eager gaze, more attractive than the spectacle of their lost son, in the sanctuary of God, sitting in the midst of the men, who were, or ought to have been, qualified to unfold to him the counsels of eternal wisdom. The aim of the parent should be, above everything else, to direct the minds of his children to the revelation of God, and as a means of understanding it, to the holy men whose special vocation it is to study and apply it. Ardently should they pray that their children might be found seeking after and receiving God's truth. How delightful to those who sympathize with their views, and who desire for their grace, above all other wealth, to know that their desires are destined not to be frustrated. Blessed are they who sit in the house of God, in the midst of doctors taught by the spirit, hearing and asking them questions. To the young, the example of Christ is of inestimable value. It shows where our hearts should be, and what we should seek. It may not be our privilege to make such rapid and extensive advances, yet in our sphere, and within our limitations, by such a course we will show our progress. Through us the truth will be honored, and joy be brought to the hearts of those to whom we are most dear. Many who have trod in the footsteps of the youthful Savior, have advanced in holy attainments, and displayed a spiritual precocity which excited the highest admiration. Never was there a scene more attractive and beautiful in this sin-cursed world, than that of the youthful Redeemer, in the temple of Jehovah, in the midst of the doctors, listening to them—asking them questions—responding to their interrogatories, and unfolding his extraordinary knowledge. Amazement might well take possession of the spectators. It was a new thing in Jerusalem. It was new under the sun. It is not surprising that they who sought him, and found him thus employed, were astonished: "and when they saw him, they were amazed:

and his mother said unto him, son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing!" Thus does the mother's heart, most prompt to utterance, express itself. It is that love which has so often, in the history of man, crowned itself with laurels, so powerful, so unyielding, so self-denying. Great things have been achieved by it, and will be. It follows the wandering child with sorrow, and will not give him up. It toils and hopes, till it can toil and hope no more. It has had many an ample remuneration. Does Mary administer a gentle reproof to her son? It was not unnatural that she should, but if we must think so, it is full of tenderness, and pervaded with affection. It must mean, if in the way of duty, you have nevertheless, if not intentionally, caused us grief. Sorrowing we have sought thee, and now found and unharmed—occupying a position calculated to gratify, still it has cost us many tears.

Thus the mother of Jesus—and he replies, "How is it that ye sought me? Wist ye not that I must be about my father's business?" Who does not see in this answer of Christ, that more than man is here. Relations higher than human claimed his regard, the son of God must prosecute the father's work. One thing must be learned by the parents of Christ, and here they receive a lesson upon it, uttered with no sharpness and no disrespect, that he must walk in a higher region than earth, and in his career amongst men place himself above common bonds. Preparing himself, and preparing others for a new state of things, a bright and glorious dispensation, earthly ties, however close and respected, must sometimes be ruptured. A proper appreciation of Christ would have soon guided the steps of those who sought him to the place of his sojourn. He could only be sought where his father's business required him to be. What should we desire for our children but this, how earnestly should we labor for it? that they should be about the business of their father in heaven. This is an employment which can be recommended without any abatement. To prosecute this from earliest to latest life, should be our purpose and employment.

It is not to be inferred that Jesus designed to withdraw his allegiance, and to proclaim his independence. They enter into no controversy with him. They prosecute no additional objection to what he has done. They acquiesce, if not with a perfect comprehension of his grounds, with the conviction that they were not without weight. It is said: "And they understood not the saying which he spake unto them and afterwards: but his mother kept all these sayings in her heart."

Though not comprehended in all their extent, they were not regarded as of slight import. Precious words, they were garnered up in the loving heart of his mother. The day came when she understood them in their utmost amplitude, and found in them rich consolation.

Such a course could not but be productive of the best results. The narrative concludes: "And Jesus increased in wisdom and stature, and in favor with God and man." No higher eulogium could be pronounced upon our nature. A beautiful picture of life in its perfection. The physical and mental harmoniously developed, in beautiful unison. From such a concurrence, from such a growth, the necessary consequence must be the favor of God, the favor of man. For such manifestations should parental affection exert itself, and to such issues should filial obligation conduct. The reward is reciprocal, it accrues to the parent and to the child. Earth's greatest sorrow is the wickedness of children, earth's richest blessing is their virtue and godliness.

ARTICLE III.

HOMILETIC.

Matthew 22 : 1—14.

It is necessary to intelligent and correct action, that our precise position should be understood. Our relations to God, his dealings with us, the probable results, and the ultimate consequences brought before our minds, are adapted to enlighten us in regard to our duty, and to present powerful motives for the performance of it. Our condition in this world has, through the goodness of God, this great advantage, not only that the means of highest happiness are amply afforded us, but that we are instructed in regard to the dangers which attend their appropriation. The bane and the antidote are both before us. How strikingly and fully this is illustrated by the parable of the marriage, it is proposed to show. Our theme, the truths taught in the parable of the marriage.

The first truth is, God has made most ample provision for the salvation of men. It is affirmed in the parable, "the kingdom of heaven is like unto a certain king which made a marriage for his son." The literal import of this language, ac-

cording to the better interpretation, is a marriage, not however, excluding the festivities of such an occasion. It is designed to express the rich provision which the mercy of God has made through Jesus Christ, in which, whilst Jesus is a great agent, it will contribute both to his honor and happiness, considered as mediator. What this provision is, may be briefly stated as follows: God has furnished, through Jesus Christ, his coequal and coeternal son, the divine word, who tabernacled in the flesh, and by his death became a propitiation for the sins of the world, an adequate basis of salvation for the entire race of man. The death of Christ removed, by its meritorious efficacy, every obstacle from the path of man's salvation. It satisfied the justice of God, met the claims of the law, honored the veracity of God, and removed every obstruction to the exercise of divine mercy. God can now be just and the justifier of the transgressor. This great offering of the son of God has inseparably connected with it the pardon of sin, acceptance, spiritual regeneration, sanctification, holy joy, assurance, eternal salvation, and the happiness of heaven. This is expressed in the parable, in the additional language: "I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready. Everything necessary to the most luxurious feast, the most costly viands for the primary meal, all that could make the entertainment exhilarating and happy, were prepared. So is it with the rich treasures of divine mercy, that better food, that more brilliant feast of fat things, which it has got ready for the famishing and perishing sons and daughters of men. Do we need some one to notice us, to take us by the hand, to guide us, able and willing to direct our steps through the wilderness in which we wander, to conduct us safely, unharmed by ravenous beasts, preying around, to bring us in peace to the home of our father, and to the society of loved ones, that house not made with hands, eternal in the heavens? our father in heaven has selected for us, to render this service one "who is the brightness of his glory, and the express image of his person." Must our sins be blotted out, those numerous and aggravated offences which we have committed, which have increased in number and magnitude since our earliest years, ruinous to our peace, full of fearful portent, driving us into a terrible perdition? an all-sufficient power to cleanse away sin, to remove it from the conscience, and detach it from the affections, about which it has been intertwined, is concentrated in that blood whose extraordinary virtues and unlimited energy are expressed in the words: "it cleanses from all sin." If we cannot hope for the favor of God, and a place in his eternal

kingdom, without such a righteousness as he approves, and that righteousness must far transcend what man can render, this too, is amongst the donations of divine benevolence, for the righteousness of Jesus is the assigned portion of every believer. Polluted and vile, must a new creation take place in us, ere we can hold communion with holiness, and become the associates of the unfallen and the sanctified; "a word quick and powerful, life-giving and pure, is given us to look into—and in seeing in it the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of God."

Dependent every moment upon divine light and guidance, requiring an internal monitor, and an outward gnomon, the Holy Ghost, the comforter dwelleth in us, our teacher, our tranquilizer, our strengthener, our sanctifier, and the precious book, God's most holy word, written by pure men, divinely inspired, rich in history, in divinity, in ethics, in prophecy, in revelations concerning the world to come, the home of the good and the outlawry of the bad, abounding in exceeding great and precious promises, all this is ours, and thus are we favored children, our father is wonderfully kind; we are possessors of a rich inheritance, and our title is not only most ample, but it is in most secure keeping, with no abatements, and an indelible record.

These blessings are offered to men of all descriptions, by a suitable instrumentality. Nothing in the parable is more clear than this. It is first said, "he sent forth his servants to call them that were bidden to the wedding:" that is, a previous notification having been given, that they were to be participants in this great festival, they were now specifically invited to make their appearance at the time determined, and the place selected. It is further made known, that the invitation unheeded, was repeated. Again, he sent forth other servants, saying, tell them which are bidden, behold, I have prepared, &c. The repetition of the invitation, the urgency of the solicitation, the condescension and the sincerity of the host, are set forth. In view of the unworthiness of the first guests proposed, the servants are commissioned to extend the invitation to others, who were not apparently embraced in the original list of invitees. Whilst all this, in its more direct meaning, must be regarded as a prophetic communication concerning the general reception which the gospel would encounter in the world, and more specifically as a picture of the rejection of christianity by the chosen people of God, and its transfer to

and reception by the heathen nations of the earth, it cannot be denied that it is a graphic representation of the movements of divine mercy towards man, perishing in his sins, and the efforts made for his recovery and salvation. It is plain, then, that the blessings of salvation are offered not to some men, but to all, not to particular classes, but to every class, not simply to the high, but to all, not excluding the most degraded.

In examining this invitation in its varied manifestations and its attendant circumstances, there are several things in which human beings are interested, and which, therefore, deserve attention. It is addressed to those for whom the provision was made, and who, therefore, may directly, or indirectly be regarded as having received a notification of their claim to it. The gospel call comes to those who were bidden, bidden in the plan of God, bidden in the finished redemption of Christ, bidden in the sign manual of God to the commission of his servants. If any should suppose that they may, though embraced in the original plan, have placed themselves beyond the pale of these gracious transactions, or if misinterpreting any indications of divine providence in their special conditions, as warranting the inference that they are outcasts from the rich charities of heaven's king, they have a most conclusive counteraction to all such forebodings, in the broad space covered by the messages of salvation. The highways designate the locality, and the bad and good, the multiform phases of degenerate humanity, on which this truth may act, and if to it pertains a wide sphere, it is not excluded from this. In other equally sacred language it speaks: "whosoever will, let him come," and promises acceptance to all who comply: "Him that cometh unto me, I will in no wise cast out."

It addresses universal humanity in accents the most winning and powerful, it invites to action, but contributes motives than which there can be none greater, which, indeed, are armed with unequalled force. To the traveller, who knows not whither he goeth, and around whom gather thickest dangers, it proposes to conduct him in a safe path. To the children of sorrow it offers comfort and peace. To the weary and heavy laden it guarantees rest. To the seeker of true happiness, who has sought it in vain, it proposes to show a more excellent way. To the sin sick, who says to comforters, miserable comforters are ye all, it makes known the balm of Gilead and the great physician, who comforts and heals, who teaches that he came not to call the righteous, but sinners to repentance, and encourages transgressors, shedding the tears of bitter repentance, by announcing that "there is joy in the presence of

the angels of God, over one sinner that repenteth." To those who long for a blissful immortality, a never-fading happiness, it opens in clear perspective the glory of the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. With an earnestness not to be repressed, an importunity which cannot readily be abated, its pleas are pressed. Man must be saved, if he can consistently with his nature and God's plan. He may say, depart, I desire not this knowledge, he may say, when I have a convenient season, I will call, he may in different ways dishonor the truth and tarnish his manhood, but with imperturbable perseverance will the effort be renewed, until success crown the toil, or the hope be abandoned of a favorable issue.

In carrying on this work, a suitable instrumentality is employed. It is the combined agency of God and man, using for the purpose the unadulterated word and the holy ordinances of the christian church. God speaks, he commands, he entreats, he persuades, but he does this through human organs, by man's words interpenetrated by man's emotions. The message has been written, the truth recorded and legitimated, and this is proclaimed on the house-top; the gospel is preached to every creature, sinners are persuaded to be reconciled unto God. The Holy Ghost, the third person in the Trinity, whose work is to enlighten, to renew, to comfort, to sanctify, and to guide, lends his gracious aid to the preaching of the word and the administration of the sacraments, so that nothing is wanting, in God's arrangements, to render man's salvation easy and sure. And as sometimes those whose skill is employed in battling with morbid action, interfering with the healthy exercise of our physical functions, before they resort to the more potent dynamics of their medicinal apparatus, prepare the way by preliminary appliances, or take away hindrances by severe operations, that their gentler forces may not be interrupted, but progress regularly to a successful issue, so does our heavenly benefactor, in his dealings with us, oftentimes withdraw, for a season, the gentler ministrations of his hand, sweep away the objects in which we delight and love so well, that God's love cannot lure us away from them, that our ears may be open to receive his truth, and our hearts become impenetrable to his gracious teachings. No pleasure hath he in man's destruction, and if all should be unavailing, and it may be, the fault will not be his, he will be able to make the appeal, there being none to contradict: "What could have been done more to my vineyard, that I have not done in it?"

3. This offer is variously rejected by some, whilst it is heeded by others. This is our third point. The statements are: they would not come: they made light of it, and went their ways, one to his farm, another to his merchandize, and the remnant took his servants, and entreated them spitefully, and slew them. On the other hand, it is said they gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests.

Although this picture and the attendant consequences found a special illustration in the times of our Savior, and during the first century of the christian era, it has been renewed wherever the gospel has been preached and proved itself to be the judgment of the searcher of hearts upon man's dealing with the gospel, which offers salvation. A general statement of the manner in which that gospel is received by many human beings, is found in the words, they would not come. It is undeniably true, that when God sends to men his servants, the ministers, commissioned and qualified to make known the way of life, the attitude of opposition which is so often assumed, is far from indicating any bitter hostility. With our unsophisticated judgments and strong natural impulses, imperfect sanction and transient interest are secured, but maturing into no settled purpose, and producing no efficient action, no better endorsement can be given than that they would not come. For the time being the invitation is declined, not in a very positive manner, not finally, but for the present. How often do we see our fellow-men almost persuaded to become christians, halting between two opinions, finally deciding to decline the invitation with the fond flattery that, the invitation often to be renewed, will be treated at last, with becoming respect. Few hearers of the gospel, in the beginning, come to a full adjustment with it, and resign all pretensions to future friendly relations. The contrary is the case. By some deceptive process, the petitioner is kept in abeyance, and flattered with the prospect of a coming recognition. The real impediment, want of inclination, stronger attachments elsewhere, is not seen, and the conscience is quieted by pledges that its claims will not always be unheeded. There is a saying in the perverted heart of man, I go, sir, but obedience does not follow. How has it been with thee, who readest these words? what hast thou responded to the teachings of God's servants? Hast thou said, or hast thou not said, I will not come?

When that patience which is not speedily exhausted, renews its efforts, and determines to snatch from perdition the victims of depravity and violent passions, how is it met? They made

light of it, and went their ways, one to his farm, another to his merchandize, and the remnant took his servants and entreated them spitefully, and slew them. This expresses a fiercer, more determined opposition. It is no parley, no compromise, no proposition of terms. It is disrespect, contempt, rejection, preference of other and inferior things. It is arbitration between heaven and earth, and decision in favor of the latter with a most emphatic verdict.

The tendency of human nature, left to itself, is downward. Spiritual things dwindle into insignificance the more they are contemplated, if they fail to influence. Starting with concessions of the value of religion, however indisposed for the moment, to advance beyond intellectual homage, the transition to the region of skepticism and infidelity naturally follows, and with increasing worldliness in the heart, the pursuit, the unwavering pursuit of earthly good, to the rejection of, the entire rejection of the riches of eternity, the treasures of heaven, becomes the habit. Habit! how powerful and indomitable: "Can the Ethiopian change his skin or the leopard his spots, then shall they do good, who have been accustomed to do evil." What is it that seduces man from his Maker, and renders him insensible to his highest good? It is worldly gratifications, worldly pursuits, vindictive passions. One goes to his farm, another to his merchandize, others indulge in hatred and malice, and give themselves up to the destruction of christianity. The wealthy, who are clothed in purple and fine linen, and fare sumptuously every day, whose grounds bring forth plentifully, and who pull down their barns that they may build larger ones, and who say to their souls: ye have much goods laid up for many years, eat, drink, and be merry; such men must go to their farms, revel in their wealth, and pamper their passions and appetites. Well might the great Master say of such: "how hardly shall they that have riches enter the kingdom of heaven: it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." Another, who may not be rich, but is making haste to become so, goes to his merchandize. His case is that of millions, who, devoted to the acquisition of worldly wealth, under various most plausible pretexts, who, given up to providing for themselves and others, for whom they profess a sincere but a most misguided anxiety, turn a deaf ear to the invitations of the gospel, and worship idolatrously silver and gold.

Others, and there were many such when christianity was young and without earthly protection, give themselves up to the melancholy employment of crushing christianity in its ad-

vocates and its claims. Bitter unto death, was the persecution of its great founder, Jesus of Nazareth. His disciples were dealt with in the same way. No injury was withheld, no maltreatment spared, no suffering refused, no death, however ignominious and painful, discarded. The disciples of Christ suffered hunger, thirst, they were naked, buffeted, and had no certain dwelling place. They were reviled and persecuted; they were made as the filth and offscouring of all things, and many, many were slain. So is it now. Jesus is still hated without a cause. Our land abounds with infidelity and infidels, revilers of Christ and the ministers of Christ. Contemners of his religion and the offers of his mercy, they are found in high places and in low, amongst the honored and the dishonored, the learned and the ignorant, citizens and foreigners. Secured though we may be, and our sacred cause from violence and forcible extermination, we owe it not to a sense of human rights, not to virtuous forbearance, but to our institutions, not to the equity of man, but the righteousness of our laws. But all do not thus receive the kind proffers of eternal redemption. Some are persuaded. The wedding was furnished with guests. Where it was least to be expected, amongst the degraded heathen, and those who were despised by the self-righteous Pharisees—amongst publicans and sinners, from men of every shade of moral character, the most moral and the most wicked, all estranged from God, but in different degrees, called the good and the bad, subjects are found for the exercise of pardoning love, and guests to partake the marriage feast of the Lamb.

Ever has it been thus, in every age of the church, in uninterrupted succession, the gospel has been the power of God and the wisdom of God to salvation. Sinners have accepted the terms of salvation, and have been received into the fold of the Redeemer. They have formed that church which, coeval with our race, in its present, most perfect form, dates from the mission of Jesus, and the outpouring of the Holy Ghost on that memorable day, when the apostles spake in other tongues, when thousands were converted by a single discourse, when all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and simpleness of heart.

Amongst these, and at a superficial glance not distinguished from them, is a class which, whilst it appears to receive, really

refuses the invitation, a class which would reconcile, if practicable, the enjoyment of the benefits with the refusal of the terms. It is said: "and when the king came in to see the guests, he saw there a man which had not on a wedding garment, and he said unto him, friend, how camest thou hither, not having a wedding garment? And he was speechless." Whatever may be regarded as the precise thing lacking, and this has been differently decided, one thing is clear, that there was an absence of the christian character. The faith that justifies, that secures for us a robe of righteousness with which we are accepted, which purifies the heart, works by love, and overcomes the world, was not in existence. The exterior may impose on man, tares may be taken for wheat, the hypocrite may be regarded as sincere, but the omniscience of the judge will detect the counterfeit, and his justice expose the deceit. Many enter the church, but leave their hearts in the world, wear the livery of christianity, but do the works of the wicked one, the shortsightedness of man and the clemency of God, may obtain for them a respite from a severe judicial sentence, but the mockery will cease, the crime will out, and conscience rendered dumb by guilt, will acquiesce, whilst wrath asserts its right.

It is melancholy to think of professors of religion, who, whilst they have the form, deny the power of godliness, who say Lord, Lord, and do not the things which he has commanded, and yet there is reason, much reason to fear that this is the deplorable condition of many, and when the searching inquiry comes, they will be speechless. Well would it be for all to examine themselves rigidly, and with proper apprehensions of delusion, pray that they may be searched and tried, and led in the way everlasting.

Men will be dealt with according to their conduct. This is indicated by the statement, that when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. In regard to the man who had no wedding garment, it is said: "Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth."

That a part of this denunciation has reference to the destruction of Jerusalem and the dispersion of the Jews, an event which occurred during the century in which these words were uttered, is conceded, but that that event itself, and the entire threatening, contains a type and announcement of more terrible judgments, is equally plain. The wages of sin is death. God's anger is revealed from heaven against all ungodliness

and unrighteousness of men. The wicked shall go way into everlasting punishment. Their worm will not die, their fire will not be quenched. Bound hand and foot, with no hope of release, prisoners of despair, they will be exiled from the light and glory of the marriage feast, from the happiness and peace of the presence of God and the Lamb, and in outer darkness, they will weep and gnash their teeth for ever and ever.

Many are called but few chosen: Extensive is the invitation, but few, comparatively, heed it and obtain the blessings provided by God's mercy. A sincere, earnest invitation, reiterated again and again, but neglected by man, leaves him, in the end, to a fearful retribution. His foreseen obstinacy places him beyond the pale of election, he is not numbered with those who are heirs of eternal life, and the decisions of the great day will detach him from the saints of God, and assign him his portion with the enemies of God. Our final acceptance or condemnation depends on ourselves, a dread responsibility is ours, the period of action is short, mighty are the motives presented to our minds, and speedy action in obedience to God's call, becomes us.

ARTICLE IV.

HABIT:—A LECTURE.

I propose to direct your attention to the subject of habit—not so much for the purpose of discussing it in a philosophical manner, as to show its practical influence on character and life. Habit is the result of repeated acts in a given direction, so that there is imparted to the organ employed, both increased *facility* and *power*. The repeated acts we call practice, and the consequence of practice is habit. The law of habit, in its influence upon man, is so varied and great, we are so much controlled by it, both in body and mind, that man has been called a bundle of habits. I have already stated that *facility* and *power* are gained by habit. These attributes constitute both the *excellency* and the danger of habit. If you will trace the physical and mental history of any man, from infancy to manhood, you will be able to ascertain the importance of this law. The child, by repeated acts, learns to move first its arms, then its hands and fingers. Gradually by repeated efforts it is ena-

bled to lay hold on and retain any substance placed within its reach. The repetition of these acts gives strength and facility to the muscles of the arms and hands, whilst, at the same time, such is the constitution of our nature, that the muscular acts themselves are pleasurable. Thus the hand and arm are disciplined and developed, up to the age of boyhood, to obey the will in all necessary acts of industry and love, or mischief and hate. After this they may be exercised in any of the ordinary trades, to manufacture the most useful articles, ministering to the necessities and comforts of life, or trained by a rigid and refined practice, to mingle colors and embody on canvass the rich and varied creations of fancy, or to make the rough and misshapen mass of marble breathe with the beauty and grace of an Apollo or a Venus.

Having taken the child as the type of the man, we will proceed to the other extremity, and consider the influence of habit in the power of locomotion, which we now possess. Not so easily does man acquire this power. Although he may never have remembered the processes, nor considered the tumblers and bruises he received in acquiring the art of walking, and the connected graces of running and jumping. They involved an amount of labor, and patience, and perseverance, which if employed in any other useful art, would secure the confidence and good will of the whole community. It is true, the little fellow, when he has added to his own domain so much territory, and has so much enlarged the sphere of his enjoyment, like a true philosopher, cares little for the applause of the world. He has not yet learned to be influenced either for joy or sorrow, by the praises or censures of the great public. He is too much busied with the world, which is peculiarly his own, to be influenced by that which is so far above him, if not in interest, at least in space. If we could conceive of a person to have grown to adult size without having learned to walk, he would be a perfect child in this respect, and would have to learn, and by experience and practice, pass through all the steps and processes necessary to the child in forming the habit of walking. We will suppose that he has formed the habit of walking, after having ascertained his own centre of gravity and the influences of gravitation, and the advantages of the pulley and the lever, without studying either Cavallo or Brewster. He may become a pedestrian, and, depending upon the powers which God has given him, and rejecting the adventitious aids of steam-car, carriage or horse, esteem his own legs worthy of more confidence than all other modes of

locomotion. Such a man becomes independent in a high degree, simply by forming the habit of walking. In this way he secures to himself a power, which, in cases of emergency, will be of incalculable value to him. Thus the child proceeds in the use of all the powers of body and mind, developing their latent energies, until all have been perfected by practice, and habits of life have been formed.

In the farther illustration of this subject, we notice language, as ordinarily used, peculiarly the result of habit. It would be interesting, if it were in our power, to trace all the operations of the organs of speech in the production of articulate sounds, as the child becomes habituated to the use of language. How often are the simple sounds uttered, before they flow readily through the organs. How faithful and persevering the efforts to combine them, and to compound them so as to form words. Thus, from the most humble beginnings he proceeds, until he has formed the habit of distinct articulation, when words flow from his lips seemingly without the intervention of volitions. How difficult at first, and how oft repeated each act in order to form the habit, we may learn from the following: Each syllable of articulated sound requires for its utterance a specific action of the tongue, and the parts adjacent to it. Every letter and word in its utterance, requires a particular conformation of the mouth, including the teeth, the tongue, the lips and the palate. To correspond with this, and to produce the desired sound, there are required, in addition, the emission of simple sounds from the thorax, and the modulation of these sounds by the muscles of the larynx and of the tongue. Now consider how many muscles are called into exercise in the formation of a single sound. First the lungs, then the throat, then all the complicated apparatus of the mouth. All these muscles, remember, must act together. Now the child knows nothing of language. It knows nothing of the use of its muscles, in their simple action, much less in their combination. How many efforts, then, are necessary to bring the muscles together in their concerted action, so as to produce articulate sounds? After the result has been secured for the first time, the difficulty then will be to secure a repetition. Thus then, often repeated, the muscles act together harmoniously in the production of one word. But there are many thousand words which require the same process. Here then is labor for the learner of language, which if all known at first, would deter the most enterprising and active. There is one feature in the nature of language, which belongs also to the use of the lingual muscles, which greatly simplifies the formation of the

habit of speech. That is the recurrence of the same simple sounds in almost every compound word, so that the same muscles are called into exercise in the formation of every word. From the exercise of so many muscles in the formation of articulate sounds in our native language, and the necessary force of the habit when once formed, we may infer the difficulty of changing, and hence we can form some idea of the difficulty to be experienced in pronouncing a strange language. Hence where the simple sounds are different, it is a rare thing to find one who speaks a foreign language purely. This is the reason why all foreigners use our language imperfectly in its pronunciation, and why we find it so difficult to learn to speak the French and German languages. This will furnish an adequate reason, also, why it is important in learning to speak any particular language, that the beginning should be made early in life, before the muscles have formed their habits of action. The habit of speaking forms the manner or style of speaking, and this is as distinctly marked in every public speaker, as are the lineaments of his face. Thus also the manner of writing, the penmanship of each one is formed by practice, and possesses its own peculiarities. The habit is fixed, and the signature of every one can be distinguished from that of every other. Why do men always write in characters formed in the same manner? Because the habit has been formed, and it is difficult to escape from its influence, even when the effort is made. The muscles have been taught to act together in a particular combination, and it is difficult for them to act in a new one. The senses, seeing, hearing, tasting, touching, smelling, all have their power and peculiar use from habit. When from any cause, either voluntary or necessary, the attention of the mind is directed to one particular sense, and it is exercised more than the others, it acquires a power that is truly astonishing. Thus the sense of touch enables the blind to distinguish not only the different textures of cotton, woolen, and silken fabrics, but also the color. The sailor, by forming the habit of looking at objects afar off, can descry a sail or land in the distance, when to the landsman there is nothing around him but a wide waste of waters. The Indian can discover the footprints of man or beast in the forest, when a civilized person could not see a single leaf disturbed, or a stick broken. It is through the power of habit that jugglers, and mountebanks, and tumblers, perform their feats. Perfection in all the arts is secured in the same way. Perhaps the most striking illustration of physical habit, connected however with mental, is found in those who learn to

play on a stringed or keyed instrument of music. At first how difficult it is to learn the gamut. Slowly the fingers pass from one key to another. At the first, principles are mastered, and then a tune, in miserable time and taste, is executed. Soon, however, the fruits of practice are manifest, and the ear is ravished with the harmony of sweet sounds. The fingers pass with rapidity from key to key, with a complication and combination truly astonishing. The habit is in the muscles of the arms and hands, and in the ideas. "For an expert performer will play from notes or ideas laid up in the mind, and at the same time carry on a conversation with another, or through the mind carry on a different train of thought."

The existence and the influence of habit is strikingly seen in the enjoyment which some men have in the use of tobacco. This weed we know contains a virulent poison, Nicotin. Count Bocarme killed his brother with it recently. A drop of the juice, when applied to the tongue of a cat, it is said, will produce death. Some of our soldiers, in the war of 1814, when tired of campaigning, applied a leaf of tobacco to the armpits, and in a short time were unfit for camp duty. The same effect though in a lower degree, is produced by the use of tobacco in chewing and smoking. The first attempt is invariably attended with sickness.

Perhaps there is not one who has not purchased the privilege of smoking or chewing at the price of more than one nauseated stomach and sick head. The repetition of the act diminishes the pain, and at length nature has been driven out, not by a fork, but by fire and smoke. That which once produced sickness, begins to create pleasure, and finally habit has become so powerful, that the want of tobacco produces almost the same unpleasant effects as were produced at first by its use.

Similar results follow the repeated use of intoxicating drinks. Here we will briefly employ the language of another. "The sensations which we experience in this and other like cases, not only acquire by repetition greater niceness and discrimination, but increased strength. The bibber of wine and the drinker of ardent spirits will acknowledge that the sensation was at first moderately, perhaps not at all pleasing. Every time the intoxicating bowl was carried to their lips, the sensation became more pleasing, and the desire to drink became stronger. They felt that they could govern themselves. They were in no danger. They did not suspect that they were weaving chains for themselves which could not easily be broken. Here was their great mistake. They supposed that

chains made of flowers could readily be sundered. But ere they were aware, link was added to link, and chain was woven with chain, until the man who boasted of his strength, is made sensible of his weakness, and finds himself a deformed and degraded slave. The process is the following, viz : The sensation of taste acquires an enhanced degree of pleasantness. The feeling of uneasiness is increased in a corresponding measure, when the sensation is not indulged by drinking ; and the *desire* which is necessarily attendant on the uneasy feeling, becomes, in like manner, more and more imperative. To alleviate the uneasy feeling and this importunate desire, the unhappy man goes again to his cup, and with a shaking hand pours down the delicious poison. Thus he adds a new link to his chain ; each repetition makes it heavier and heavier, until that which at first was delightful, presses him like a coat of iron, and galls him like fetters of steel. Thus is he borne down to destruction by the fearfulness of his own nature, and for him there is no escape but in total abstinence and a return to the purity and simplicity of his nature, which he had so grievously outraged."

The influence of habit is felt not only in the senses, but also in the intellect, and in the emotions and passions. The whole business of education, of drawing out what is in man, and storing up knowledge, is intimately connected with habit. The ability to think readily and to the point on any particular subject, to carry on a connected train of thought, to follow a demonstration in mathematics, &c., all are influenced by habit. We not unfrequently hear the expression employed, mental discipline. What do we mean by it ? Ans. Such a training of the mind, such a confining of the attention, such a controlling of the imagination and passions as to concentrate the energies of the mind upon any given subject, or part of a subject, for a given length of time. Now all this is the result of habit. It is acquired only by labor. Indolence will never secure it. In this respect, the mind is subject to the same law as the body ; the only difference seems to be that the powers of the body are more completely under the control of the will than those of the mind. (v. e.) To walk to town or journey to a neighboring city, are much more readily performed than to read a book or demonstrate a proposition in geometry, or to fix the mind without wavering, upon a difficult Greek sentence, until its meaning is discovered. By frequent striking on the anvil with a hammer, the muscles of the arm become enlarged and greatly increased in power. By frequent and protracted walking, the legs acquire a strength and facility in moving, by

which the pedestrian is enabled to surpass even the horse in speed and endurance. Now what is effected in this way for the body, may be effected for the mind. All the powers of the mind separately, and all of them together, in their reciprocal action, may be strengthened in like manner. Confining ourselves, for the present, to the discipline of the mind as such, we remark: First, that it is of no easy acquisition. A determined and unswerving purpose, untiring patience and perseverance, and a willingness to forego every other gratification, and to endure hardships as a good literary soldier, are essential to success. The effort to secure this end, may be compared to a campaign in which many enter, but the conclusion of which, few are permitted to see. Some desert at the thought of the enemy, and the hardships by the way; others are unable to live on the coarse fare and the bad water, and become dyspeptic and unfit for service; others die of fatigue, or are slain by the enemy, and but a few of the large array which stood marshalled on the plain, return with the trophies of victory. But these are veterans, every one by his experience and skill, capable of commanding an army. Is not this the history of our literary institutions? Does it not characterize many of our classes? How are they worse than decimated, so that too often, like an army reduced and recruited, and thinned again, it is a mere skeleton in numbers when the campaign is ended. The question returns upon us, how can the mind be disciplined? We have heard that the attainment is difficult, in what does the difficulty consist? We would try. Perhaps we may be able to furnish the uninitiated with an idea on the subject. A young man begins the study of the classic languages of Greece and Rome. His first step is to take up the grammar of the language. Not having labored in this particular field of industry before, the student finds it difficult to memorize. From the beginning, memory is the faculty most exercised. The general divisions, the forms of words, the declensions, &c., are successively mastered, and last of all, the syntax. Thus far, progress has been made in the facility of memorizing, but the student tries to understand what he is not yet prepared to understand. All appears confusion, and he asks himself, what is the use of all this? At this point, some are prepared to leave in disgust, or under the influence of home sickness, whilst others, bound by cords of various character, hold on. Gradually the mist begins to disappear from before the vision of the patient and laborious. Light rises out of darkness, order out of confusion, and beauty out of deformity. The grammar which once appeared to contain so much

that was dry and uninteresting, and withal so confusedly thrown together, comes forth as a philosophical system, explaining the phenomena of language, and in its own way discussing the philosophy of the human mind. As the student progresses, he finds difficulties of one description disappear, and others to take their place. His memory for words is greatly improved. His taste makes progress with his memory, until at length he is capable of appreciating and enjoying the highest classic authors. He can point out beauties in language and construction and sentiment. Now when a young man has arrived at this point, he has progressed far in the mystery of mental discipline. If you ask how he secured the power which he now possesses, of reading with facility what was once a dead letter, the answer is, *by habit*. Habits of attention, memory, judgment, &c. The same train of thought is applicable to the study of mathematics, and the expression of our ideas in speaking and in writing, or composition. Permit me to dwell for a moment upon the influence of habit upon the mind in composition and public speaking. Mental discipline is exercised perhaps with more vigor, and in a higher degree, in the production of a logical composition, than in any other effort of mind. Here are exercised and strained to their utmost tension, memory, suggestion, imagination, taste, and reason. Ideas must be called together from all quarters. The presiding genius, the commander-in-chief, *the will*, summons his forces, and arranges them as they present themselves in their proper ranks and connections. You will perceive that the first difficulty is to obtain ideas. Where these are wanting, it will be as difficult to unite a composition, as it would be to take a fortress without troops, unless the writer should pursue the course which was followed by the British in our war of independence, viz: hire troops from Germany, or in plain language, to borrow from his neighbor. A part, then, of mental discipline, necessary to write a good composition, is to foster the habit of reading. Reading, in the language of Lord Bacon, makes a full man. It will follow then, necessarily, that he who is not fond of reading, will not be prepared to write well. His mind will be empty, except in so far as he has gathered information by hearing or observation, or both. Now the reading which is involved in the discipline under consideration, is not for pleasure, but profit, not to while away a few hours in a charming oblivion of all around us, but to store the mind with useful knowledge. It requires effort, it is no indolent employment. The mind must be awake, and if there is a desire to remember and to add to the stock of acquired and

original knowledge, the thoughts, as they pass before the mind, must be stopped and examined, and approved or condemned. Other suggested thoughts are attached to them, until they form a train, or if you please, a chain, each one of which is linked to the other, so that when one link of the chain appears, the whole chain will come up with it. Now when ideas thus connected are often brought before the mind, they become fixed in an indissoluble bond, and the man who rises to speak or who sits down to write on any subject, when he has thus furnished his mind, will experience but little difficulty. It is in this way that our great public men, when called upon to express their views on subjects of great national importance, have no difficulty in expressing themselves; there is no want of ideas, the difficulty is to collect and condense. These subjects have been contemplated by them so often, and in so many aspects, that they feel themselves perfectly at home in them. Supposing that there is no want of ideas, and that they suggest each other, and come in troops into the audience chamber of the mind; the next thing is the logical arrangement of them. We have employed the word logical to express that arrangement of ideas which will make the most natural and forcible expression of them. For logic can be nothing more than a system of rules to aid the undisciplined mind in perceiving the relations between ideas, and in arranging them according to these relations, so as to express the operations of the mind in the most impressive manner, or in accordance with truth. Now let a student attempt to express his ideas either in spoken or written words, on any given subject, before he has formed the habit of arrangement, and he will experience a difficulty absolutely insurmountable for the time. The second effort will be very little more successful than the first; more especially if the interval is long. By repeated efforts, however, a certain arrangement will be formed, and in all probability it will be correct. For the mind has an expression of its own, and if untrammelled, will express its ideas in the order of nature. As progress is made in this work, imperfections will be remedied and errors corrected, until a certain degree of perfection will be attained, which may be the maximum for the individual. Thus the habit of arrangement being formed, it will be comparatively an easy task to write on any subject which may be brought before the mind. From these remarks it is obvious that the more frequently we write composition, and the oftener we exercise ourselves in speaking, the sooner will be formed those mental habits, as well as the physical, which are necessary to enable us to compose and to speak with

facility, grace and force. Hence, all young men seeking the advantages of a liberal education, should exercise themselves in these pursuits as frequently and correctly as possible.

Secondly, when a man has attained that degree of mental training, by which he is enabled to concentrate all the powers of his mind upon a given subject at a given time, he possesses an amount and kind of power unattainable in any other way. No matter in what direction, or through what fields of influence he moves, he commands obedience wherever he goes. If poetry suit his genius, the muses bring to his feet the homage due to their master. He touches his lyre, and millions entranced listen to the harmony of his verse. Is the pulpit or bar, or popular assembly the field of his labors, the multitude bows before him. He binds senators to his chariot wheels, and awakens and allays at pleasure, the passions of the assembly. In a word, the man who has the power to control and direct his own mind, is able also to control and direct the minds of others. Thus statesmen, barristers and divines, in different ages of the world, have controlled the affairs of nations as well as individuals. They have given language, laws, literature, science, and the arts, to the people. They have revolutionized the world, and their power, at this day, is greater and more widespread than during any previous period in the history of our race. Now a well disciplined mind is an educated mind. Whoever, therefore, desires to exert an influence for good, whoever desires either to promote the glory of God or the good of man, or both, in the highest degree, let him form those habits of thought, and feeling of self-control and self-direction, which constitute mental discipline, or a good education.

The manners of a man are, perhaps, as much the result of habit as any other feature belonging to him. Manners may be defined to be the drapery in which sentiment and feeling clothe themselves, or they are the way in which we speak and act. Manners are either natural or acquired. When natural, they truly express the sentiments and feelings of the heart. These rising up in the soul continually, give a particular form to our words and actions, and being often repeated, become a fixed, and for the most part, an unalterable habit. As the emotions and passions of the soul, often called into exercise, give a peculiar expression to the features of the face, so as to form the expression of countenance, and this becomes unalterable, so it is with manners.

The importance of this subject is not generally considered, especially at that very period of life when manners are formed, (i. e.) in youth. If two young men, equal in all the attributes of body and mind, whose moral and religious and intellectual education were the same, but whose manners were different, the one being polished, and the other rude, were to appear together in society, the impression which they would make upon the company, would be very different. The polite and respectful young man would be treated with marked attention and respect, whilst the other would be neglected and forsaken. If we were to make the case stronger, the importance of good manners would be yet more apparent. For there is no amount of knowledge, or wealth, or talent, that can recommend rudeness. So that the man of good manners, and ordinary attainments, will be preferred by the great mass of mankind, to the intellectual giant who is a boor. But intelligence and refinement of manners should always go together. Why then are they found divorced? Because the refinement of manners which does not spring spontaneously from the heart, is the result of a knowledge of mankind, and much intercourse with them. The knowledge which some men possess is derived solely from books, and being much excluded from society, their manners suffer. Feeling and sentiment, as I have already intimated, are at the foundation of good manners. If these are wanting, then all must be artificial and unnatural. The course then to be pursued, in order to form good manners, is to cultivate correct sentiments of honor, truth, virtue, justice, integrity, respect for lawful offices, also feelings of kindness, good will, desire to please and benefit, in a word, the christian principle, "thou shalt love thy neighbor as thyself." In like manner, avoid anger, revenge, evil thoughts, &c. But as good manners have reference to the external expression of these feelings, these can be learned only by intercourse with the virtuous and polite. Such society then should we seek, and with all diligence form those habits which tend so much to soften the asperities of life, and which exercise a reflex influence upon the heart. For habits of politeness once formed, contribute greatly to restrain the expression of passion and rude language. Profanity and vulgarity, and obscenity of language, are as much at variance with good manners, as they are wicked in the sight of God. A want of regard for the feelings or reasonable wishes of those with whom we have intercourse, whether in a stage-coach, steam-boat or public lecture, are alike violations of the rules of politeness and the precepts of the divine word. Young men in their intercourse

with each other, under the erroneous impression that familiarity and friendship reject good manners, form habits of rudeness of speech and action, which, in after life, occasion much suffering, and from which they will find it difficult to divest themselves. A want of good manners sometimes is the result of a want of attention. This increases, until the habit of rudeness is formed. How often do you find bad grammar and vulgar words employed by those who know better, simply because the habit had been formed, and it is difficult to break it. The habits which belong to the mind and the heart are much more difficult to change than those of the body, because they are less under the control of the will. Their power, therefore, over the whole man, is much more tyrannical and widespread. Habits of anger, revenge, profanity, licentiousness, intemperance and vulgarity, as they characterize the mind, and give expression also to the manners, control the whole man. They gather strength the longer they are continued, and the facility with which they are exercised, gives evidence of the powerful hold which they have acquired over the soul.

As habit influences character and life, and our condition in eternity will be determined by the character which we have here formed, it follows that our habits will follow us, in their effects at least, into eternity. To neglect this subject in all its bearings upon us, is criminal. Duty summons us to vigilance and activity, so that as our habits are placed very much under our own control, we may form them of a character to elevate, to purify, and to adorn the whole man. So that we may be accustomed to think, and to feel, and to speak, and to act in such a manner as to promote in the highest degree the glory of God and the good of man.

Physical and mental habits have been referred to, and partially illustrated; before closing what we have to say on this subject, it will not be proper to omit a notice of *moral habits*. These are, indeed, of the highest importance, and belong as really to our nature as those which have already been mentioned. Under this class may be reckoned truth, justice, benevolence, industry, obedience and submission to authority, self-government, envy, revenge. Habits of these seem to be formed by repeated acts, precisely on the same principle as physical and mental habits. Habits of body are formed by external acts, habits of mind by mental effort, in accordance with the laws of mind, and moral habits by acting out moral principles, by carrying out into outward manifestation, the principles of obedience, veracity, justice, benevolence, &c. The value of such habits to the individual in early life, their

value in the family, to the church and the state, who can estimate. Take the habit of veracity as an illustration, and consider its value. Truth is natural to man. This is proved by the fact that children invariably speak the truth until they are taught to utter falsehood. It is not difficult even for children to learn, as they have abundant opportunity, that something may be gained from time to time, by uttering a falsehood. The ultimate effects of truthfulness and falsehood upon the character and the future life, they do not perceive. The importance of speaking the truth, I presume, is inculcated in this country in various forms, in the family, in the school, in the various walks of business, and in the courts of justice. At the same time, in all these places, many occasions present themselves, in which the truth is concealed, and falsehood is uttered, and some present advantage is gained, such as a better bargain, exemption from suffering, and a triumph over a rival or enemy. When the truth then is concealed, or falsehood is uttered, it is under the influence of a higher *present good*. When in this way the advantage is realized, and the offence is concealed, the temptation to repeat the offence becomes stronger, and the natural love for truth and the force of moral principle become weaker, until at length the habit of falsehood is formed, and it is easier to utter a lie, in some one of its forms, than to speak the truth. In children whose moral training has been neglected, this habit is strikingly illustrated. In men also, of great ambition, in whom the organs of self-esteem and caution are largely developed. Among cultivated heathen nations also, both in ancient and modern times, where the natural tendency to speak the truth has been arrested by early education and the absence of every counteracting influence. This was true of the ancient Greeks, and among moderns of the Hindoos, among whom falsehood and perjury are so common, that it is difficult for the British government, in her possessions in India, to attain the ends of justice in her civil courts. It is worthy of being noted that, as all virtuous moral conduct proceeds from moral principles, so moral habits can be formed only by carrying these principles repeatedly into action. Resolutions to act in a manner accordant with these principles, may be regarded as acts. For they give strength to the principle, more especially if the resolution to act have reference to a specific act. We make great mistakes if we suppose that our characters are improved, and that virtuous principles have taken deep root in our souls, when we form fine theories of virtue in our minds, when we talk well on the subject, and present fine pictures before the fancy. This is a dreamy state

of existence, unreal and hurtful. It is precisely the condition of things presented in our novels, and which they are calculated, if not designed to produce. It is the condition of mind in which castles are built in the air, and peopled by a race of beings such as never have existed, and never will exist. This is apt to befall the young of both sexes, and in not a few instances, has led to their ruin. Now it is a law of our moral nature, that emotions or feelings frequently excited, diminish the susceptibility to excitement, or, in other words, they become weaker. Thus the feeling of sympathy, or the uneasiness excited by the thought of an object of distress, diminishes in proportion as it is often brought before the mind. Thus being accustomed to danger, begets intrepidity, that is, fear diminishes. The same law is verified in all the emotions of the soul. The wisdom of such a constitution of things must be manifest to every one who will reflect. Thus the philanthropist is enabled, with more comfort, to carry on his work of benevolence. The physician and surgeon with more success to practice their respective professions, &c. Now, whilst this feeling or sensibility, or passive impression, grows weaker by being often repeated, active principles become stronger the more they are exercised. For it is only in this way that they are wrought more thoroughly into the temper and character, and become more effectual in influencing our lives. In this way Howard became a philanthropist, whose fame will be as fragrant and enduring as the benevolent principles which he so signally illustrated. With him, sympathy for the suffering did not expend itself in idle emotions, sighs and tears; it prompted to action. Action led to habit. Duties at first loathsome and painful, by habit become pleasant, so that like his master, at length it became his meat and drink to do the will of his heavenly Father. Thus do the christian principles of love to God and love to man, illustrate and strengthen themselves, and only thus can we attain that perfection of character which will be comforting to ourselves, and acceptable to our heavenly Father.

Now if these remarks be true, they will show that passive impressions, made upon our minds by admonition, experience and example, though they may have a remote efficacy in forming virtuous characters, can have this only by leading to obedience, or a course of action conformed to these principles. Thus we can see how the truth, from whatever source derived, how the truths of the bible, from the nature of man, are designed to influence the character and life. There is no other mode of transformation of character, than the reception of

new principles, and a life in all its active habits growing out of, and in strict conformity with these principles. Only thus do principles become valuable. Without action, without active habits, they are diamonds buried in the mine, whose brilliant lustre sheds no ray of light or beauty upon the earth. Thus did the great Father of our country illustrate the principles of patriotism and love of justice. Thus did the apostles give efficacy to the principles of the New Testament, and thus must all men illustrate them, who desire honestly to lay claim to the name christian.

ARTICLE V.

BACCALAUREATE.

PROVERBS 22: 1.—“*A good name is rather to be chosen than great riches.*”

EVERY young man, in beginning life, has a name to acquire. He is like the child, born into this world, whose character and future condition are alike unknown. There may be talent there of the highest order, but it is undeveloped. There may be in that soul the most refined and delicate sensibility, but it has not been tested. Genius may dwell in the mind, and eloquence rest upon the tongue, but who knows it? If we suppose the young man to be endowed by nature with all the attributes of a perfect character, and by means of them, to have made all the attainments which are supposed necessary to secure for him the loftiest position in society, he is, notwithstanding all this, without a character and a name in the world. Most young men do not, thus furnished, enter upon the journey of life. The circle of their knowledge, both of men and things, and especially of themselves, is limited. It may therefore be asserted with truth, that they have no character, and therefore must make one. I shall not, for the present, discuss the importance of a good character, nor its superiority over riches, after which men so eagerly pursue; but, assuming the truth of the text, direct your attention to some of the features which contribute to the formation of a good character.

The discussion of abstract principles is not always attractive, neither does it powerfully impress the mind. We look for models of excellence in character, as painters and statuaries look for models of painting and sculpture, in the study of which they deduce principles, and perfect their art in execu-

tion. We naturally turn to him who spake as man never spake, and who left us an example that we should walk in his footsteps, as a perfect model of character. But lest any of us should suppose that the union of the divine with the human nature elevated him far above the attainments of mere man, I will direct your attention to a character in all respects human, and worthy of your profound study and imitation, *I mean the apostle Paul.*

Of the early history of this man, so distinguished for the benefits which he conferred upon our race, we know but little. From his subsequent life, we may infer that he was ardent, enterprising and energetic. From the fact that he appealed to the Jews, who know him from the beginning, to testify of his life, he manifested no apprehension as to the kind of testimony which they would offer. We see in this a mind calm and composed, as to the past, and therefore regard Paul as eminently

1. *Conscientious.*—Conscience has been given to man to direct him authoritatively in all the affairs of life. It is the helm which directs the soul aright in the voyage of life. The master who speaks with authority, and punishes the disobedient with severity. Conscience approves of the good and condemns the wicked actions of men, and thereby gives evidence from the very constitution of our nature, that God designs us for virtue. We have no other guide. We need no other. He who will implicitly obey the monitions of conscience, though he be a heathen, will not long remain in ignorance of the truth. The tendency of conscientiousness to conduct to greater light and more elevated character, is strikingly illustrated in the history of Paul. (The conscientious man will invariably pursue such a course of conduct as he believes to be right, and will avoid and condemn what he believes to be wrong.) As a Pharisee, he observed the rites and ceremonies of the strictest sect of the Jews. Educated at the feet of Gamaliel, and deeply imbued with the traditions of the fathers, he hesitated not to yield to them the most implicit obedience. This he felt was the right way. Here his feet could stand with safety. Thus he assures us, that his manner of life, from his youth, was after the strictest sect of their religion, that of a Pharisee. Here then, in the conscientiousness of his character, have we the key to his whole life. As a Jew, he was not satisfied with a proper observance of the rites of his religion, he will resist all encroachments upon its authority and influence. Conscience makes him a persecutor. So that he could pursue the Christians unto strange cities. The feeling that he had been gov-

erned by good motives in what he did, animated him in the presence of the High Priest, after he had been converted to christianity, to exclaim, "I have lived in all good conscience until this day." And when he became Paul the elder, and was writing to his spiritual son, Timothy, and was reviewing his past life, full of sorrow as was the review of it, he "thanked Christ Jesus because he counted him *faithful*, though he had been a persecutor, and injurious." But he adds, "I obtained mercy because I did it ignorantly in unbelief." Here he acknowledges his faults, but refers them to ignorance, and not to perverseness. It is refreshing to contemplate the workings of the soul of such a man as Paul, as they incidentally manifest themselves in his letters to churches and individuals. Hear how he speaks of himself before the Roman governor: "Herein do I exercise myself always to have a *conscience void of offence* towards God and towards man." Again, he writes to the Corinthians, "For our rejoicing is this, the testimony of our *conscience*, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." Thus to Timothy: "I thank God, whom I serve from my forefathers with *pure conscience*." As a christian, and an apostle of the Lord Jesus Christ, his life gives evidence of a degree of conscientiousness rarely witnessed. It is seen in the kindness and love exhibited in his intercourse with his brethren. In the reproofs and admonitions which he administered. In his activity in the cause of the Redeemer. In his abundant sufferings, and more abundant labors.

The effect of this conscientiousness was to give stability to his character, confidence in himself, and in the cause in which he was engaged. You can readily perceive how essential this quality is to a good character, and to success in any enterprise. It is the consciousness of right which strengthens the soul to endure privations and sufferings, which enthrones patience over all the affections, and enables the martyr to sing songs of victory, even in the hour of earthly dissolution.

This conscientiousness affects not only the present life, but that which is to come. It always respects the will of God, as far as it is known. It always has reference to law and retribution. To lawgiver and judge. Hence the conscientious man carries with him, not only confidence for the present, but for the future, and feels as did the Psalmist when he exclaimed: "God is our refuge and strength, a very present help in trouble; therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea."

Thus was Paul sustained, and Luther, and all, in every age of the world, who feared God and eschewed evil. Let me urge you, my young friends, to imitate the conscientiousness of Paul. Always seek, and you will always secure the approbation of your consciences. Never permit yourselves to violate the dictates of conscience, and you will have continually near you a sweet counselor and friend, whose approbation will be of more value to you than that of the great multitude, and who will gently lead you in the way everlasting.

2. *Earnestness.*—Let me direct your attention to the earnestness of Paul, as worthy of imitation. *He was an earnest man.* He felt that life was an earnest reality. He was no trifler. Everything around him was solemnity. Every day, every hour, every moment, for life is made up of these things. Eternity, the unrealized and the unknown, like the vast ocean, receives into its capacious bosom the streams of years, months, days, hours, and moments, and retains them, to be exhibited before us as witnesses of the character of our lives. All the relations of life are solemn. All its acts, its desires, hopes, even its joys and sorrows, for they all are connected with the soul and eternity. It was thus Paul viewed them. His early life gave evidence of this. For he was strictly religious. Indeed no one could be conscientious in the discharge of the duties of a rigid Pharisee, such as he was, without being earnest. He was earnest as a Jew, and, as the knowledge of the truth burst upon his vision, and increased more and more under the light of the sun of righteousness, his earnestness arose almost to enthusiasm, so that the Roman governor exclaimed, "Paul, thou art beside thyself, much learning doth make thee mad." Yet his words were but the words of truth and soberness, from an earnest man. You look in vain throughout all the records that remain of this great man, for any trace of levity and trifling. Indeed they do not at all enter into the composition of a great man. The features of such a character are too deeply drawn, the lines too deeply engraven upon the heart, to be disturbed for one moment by the trifles and follies of the world. How earnestly, may we suppose, did he enter upon and prosecute his studies! How earnestly did he persecute the hated followers of Christ? And when it pleased God to call him by his grace, and reveal in him his son, that he might preach him among the Gentiles, oh how earnestly did he begin his work. He conferred not with flesh and blood. Divinely called, he sought counsel only from on high, and at once resolved to know nothing but Christ Jesus and him cru-

cified. He determined to spend and be spent in his service. To consecrate himself, body and soul, a living sacrifice to the Lord; assured that "whether he lived he lived to the Lord, and whether he died he died to the Lord, whether he lived, therefore, or died, he was the Lord's." Thus was he earnest in the work of the ministry, in season and out of season, rebuking and exhorting, preaching in the synagogues and market places, and from house to house, beseeching men in Christ's stead to be reconciled to God. It is no wonder that he was successful; for earnestness is the foundation of success in every thing. He who is in earnest in the pursuit of wealth, fame, influence, knowledge, or the salvation of his soul, will most certainly be successful. The earnest man is always intent upon his work. He is alive to every advantage which the occasion presents. He improves the opportunity, and on the wave of advantage, which Providence has driven up in the sea of life, he rides triumphantly into his desired haven. If you will read the history of the world, and mark the men who have distinguished themselves as the benefactors of their race, and who stand along the ocean of life as lights to direct the erring and cheer the weary mariner, you will find that they all were earnest men. If you will look around you now, and inquire who are the men that are controlling the affairs of church and state, who give life and energy to business, who throw light upon science and the arts, who impart charms to literature, and who give efficiency and interest to the cause of benevolence and of God, you will find them all earnest men. Let me urge you, my young friends, to be in earnest. Wherever duty leads, there follow. Whatever conscience approves, that do. Life is too short, time too precious, and the interests of eternity too important, to be wasted or neglected in trifles. It seems to me that if we consider what we are, for what purpose God has placed us here, the relations we sustain to each other, and to him who will be our judge, that we must be earnest. Earnest in thought, earnest in speech and action, earnest in our aims and pursuits, and, above all things, earnest in working out our salvation in the fear of God.

3. *Moral courage.*—Consider next the moral courage of our apostle, as worthy of your imitation. - We understand by moral courage, as distinguished from every other, that impulse of the soul which prompts us to expose ourselves to the danger of the loss of life and reputation, for the sake of doing good. There is such a thing as physical courage, which we have in common with the brutes, which prompts us to rush into danger for the sake of the excitement, or for glory. And there is

the courage of habit, which the veteran soldier feels when standing in martial array, opposed to his fellow man. But moral courage employs no weapons but truth. It wears no defences but innocence, and it seeks not the injury, but the welfare of those against whom it is directed. It dares to go where the guilty and the coward cannot go, but with trembling. It lifts up its voice in defence of injured innocence, in the courts of justice, before the rude mob, and in the palaces of kings. It dares to say no, and to turn away from the seductions of vice, however attractivel she may be arrayed, and to follow the dictates and the word of God, though it be to the prison or the stake. This noble quality, this exalted endowment which lies at the foundation of true heroism, the apostle Paul displayed throughout his active and eventful life. Boldly, yet modestly, did he declare the truth before the Jewish Sanhedrim, though he knew that bonds and imprisonment awaited him. He was a prisoner in chains, depending upon the good will of the Roman governor, both for kind treatment and release. Yet he neither violated truth by flattering him, nor did he sap the foundations of justice, by offering him a bribe. Though he suffered unrighteously, he felt that the forms of government and law were necessary to the administration of justice and the perpetuity of society. Besides, though a prisoner, he felt real compassion for Felix, who, although exalted by power and wealth, was nevertheless a slave to vice and crime. He is summoned before this man to gratify an idle curiosity. The prisoner, nothing reluctant, proclaims the great truths of the christian system, and so reasoned of righteousness, temperance and judgment to come, that Felix trembled. *There* was the christian hero in bonds, despised and set at nought, as was his divine master, yet wielding a power which made the heart of the Roman governor to quail, and his knees to tremble. Whence did he obtain this power? It is the power of the virtue which dwelt in him by the grace of Jesus Christ. It was the moral courage which has its seat in the bosom of christianity, and thence derives all its power and efficiency. Thus did he appear before the emperor Nero, and *there*, in the palace, did he preach the unsearchable riches of Christ. None of the obstacles or dangers of his course moved him. Think of a man, weak in body, and contemptible in speech, urged on by a sense of duty, exposing himself to perils of waters, to perils of robbery by his own countrymen, by the heathen, in the city, in the wilderness, in the sea, by false brethren, in weariness, painfulness, watchings, hunger, thirst, fastings, cold and nakedness, scourged, beaten with rods, ston-

ed, shipwrecked, and exposed to death in every form, yet calmly exclaiming, "though our outward man perish, our inward man is renewed day by day." "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." *There* are the features of the true christian hero, appearing at every turn, laboring for the welfare of others, and assured that in this way he is securing his own. Exposing himself to all manner of suffering, in obedience to the will of God, and looking for his reward in a better world. Go, my young friends, and do likewise. Let nothing deter you from entering upon the path of duty, and let nothing drive you from it. Have the courage to do what is right, though the cowardly and wicked may deride. You must stand at last, not before a human tribunal, but before him who loves and rewards virtue, and hates and punishes sin. Have the courage to resist evil, no matter by whom it may be presented. Remember that moral courage depends much upon self-control, and the subordination of the appetites and passions to the dominion of the truth. Having the control of yourselves, you will have little to fear from without. For evil from without can have no power unless it meet with favor from within. Temptations never storm the citadel of the heart, they invariably seek, by falsehood and lies, to lead the garrison to surrender and become willing prisoners.

4. *Perseverance*.—Let me urge you to imitate the perseverance of Paul. No great enterprise was ever carried out to a successful issue, without perseverance. The reason of this is, because time is required to perfect that which shall be permanently useful. Difficulties must be met, and obstacles unforeseen, must be removed out of the way. This is true of all improvements in the arts and sciences. Consider how many strokes of the chisel are necessary to make a perfect statue. How many touches of the pencil to complete a painting to the life. How many letters must be formed to write a book. It is true of the acquisition of knowledge and the disciplining of the mind. The process in both cases is slow. When a new language is to be acquired, it is mastered word by word. What a process when the language, as that of the Chinese, numbers from seventy to eighty thousand words. What a herculean task so to acquire this language, as to be able to transfer into it the whole of the word of God. What a labor must have been the translation. Yet perseverance effected it in the person of Dr. Morrison. The result of the labors, the perseve-

rance of this one man, is that the word of eternal life is opened for the perusal of three hundred and thirty millions of the human race, who without this would have remained in ignorance of it. Here is opened the fountain of living waters to one-third of the human family, by the perseverance of one man. Thus it is in all permanent works of benevolence. Like the journey of life, it is step by step that progress is made; rivers must be crossed, oftentimes deep and rapid; mountains, lofty and rugged, must be scaled; accidents by the way must be expected; wild beasts and robbers must be encountered; heat by day, cold by night, with the toils and vexations from sources unexpected and innumerable, before the journey is ended. But then there is rest, and the greeting of kind friends, and the sweet repose, and the welcome well done good and faithful servant. Think of the perseverance required of Paul in the work assigned him to do, viz: to evangelize both Jews and Gentiles. His life was emphatically a conflict. Not with flesh and blood, but with principalities and powers, with spiritual wickedness in high places, with the prince of the power of the air, the spirit that now works in the children of disobedience. The government was opposed to him; princes and governors persecuted, philosophers and wise men ridiculed, the people, priest-ridden and bigoted, rose up and stoned him. Besides the conflict from without, the care of the whole church, in its purity and efficiency, from within, rested upon him. Yet he persevered to the end, and was crowned conqueror. Here there was indomitable perseverance. This is the heroism of patient endurance, as well as of active conflict. You will never, my young friends, achieve anything worthy of yourselves, of the church or your country, without this cardinal virtue. If you permit indolence to surround you with its hazy, dreamy atmosphere, or soft pleasure with syren voice to seduce you, or unruly passions to control you, or giant despair to paralyze your energies, you will never acquire a name or a character which will secure for you the confidence of your fellow-men, nor extend the memorial of yourselves beyond the little circle and the little time in which you have lived. Under the guidance of conscience and the word of God, choose your course of life. Aim at great things, and by perseverance you will accomplish great things.

5. Consider the *gentleness* and *affectionateness* of the apostle, and imitate it. This is made manifest, both in the spirit and in the manners. It is a quality which belongs to the truly great and good man. Whilst other qualities, which go to form a perfect character, may be compared to the lofty mountain,

the extended plain, the solemn forest, the refreshing streamlet, the majestic river, and the ocean's ceaseless flow, this is the soft green of the soul, upon which the eye delights to rest, which binds us to our fellow-men in the exercise of sympathy and good will, and makes us to feel that we are not alone in the world. It is opposed to arrogance, overweening self-confidence, a disregard for the feelings, wishes, and just claims of others. It is but the respect which is due to our fellow-men, whether it be confined to the feelings of the soul, or be expressed in the conduct. It is the proper feeling of humanity, in the exercise of which we can truly say, with one of old, that we cannot be indifferent to anything which belongs to man. The gentleness of Paul is manifest in his intercourse with friends and enemies, and the effect of it was the kindest treatment, under the circumstances, even from enemies. How gently did he conduct himself as an apostle and as a prisoner, although he felt that God had wrought miracles through his instrumentality, and had exalted him, even to the third heavens, to see unutterable things. Many men, under such influences, would have been greatly elated, and would have been led to conduct themselves towards others, with haughtiness and disdain. The apostle himself refers to this trait in his conduct, when he declares to the church at Thessalonica that when he *might* have used *authority* as the apostle of Christ, he had been *gentle* among them, even as a nurse to her children. With what affectionate solicitude does he desire to be remembered to his friends at Rome, and to the church there, which he was so anxious to visit. How kindly does he write to Philemon on behalf of Onesimus, once a servant, but then a brother in the Lord. Timothy he calls his dearly beloved son. Thus does he who once was a persecutor of christians, become identified with them in heart and life, and rising far above the rest in influence and efficiency, displays the gentleness of the true believer under the most trying circumstances of life. This to us is perhaps the most interesting feature in his whole character; just as the gentleness of Christ subdues and softens the heart, as we see him led as a lamb to the slaughter, whilst the thunders of Sinai and the majesty of Jehovah could only terrify and overwhelm us.

Seek, my young friends, to be gentle and affectionate in all the intercourse of life. A proud look, as a lying tongue, doth the Lord hate. "Pride goeth before destruction, and a haughty spirit before a fall." "When pride cometh, then cometh shame, but with the lowly is wisdom." Consider that others are constituted with sensibilities and desires like your own, and

as ye would that men should do to you, do ye even so to them. Gentleness will preserve you from many evils from without, whilst it will be within you as the refreshing streamlet, which dispenses joy and gladness all around.

6. Above all things, seek for the *faith* and *hope* which sustained the apostle in the struggle of life. Whatever may be your course through life, whatever profession or business you may pursue, you will meet with trials and difficulties. These belong necessarily to our present condition. You know not what disease may invade your system, whether short-lived or protracted? What disappointments may attend you; what losses you may sustain, or whether reason herself may leave her seat, and you be abandoned to the most distressing of all earthly afflictions. Is it not wise to prepare for the long journey which you are about to make. For that voyage which can never be repeated, and the mistakes and follies, and crimes of which cannot be remedied in another world? Let me counsel you, then, to imitate, in this respect, the great apostle of the Gentiles. He counted the cost. He looked to the end of his course. He looked beyond this world, into that future which can be seen only by contemplating the word of God. He felt that there was no arm to sustain him, but that of the Almighty, and that there was no hope for him, but in the righteousness of Jesus Christ. Here he rested and found relief, though the future to him was all unknown, except the assurance that bonds and imprisonments awaited him. Here all was fixed and certain. Though he knew not what *man* would do, he knew what *God* would do. He knew what the Savior had done, and what more he had promised. This faith and hope in God were in his soul, as the calm and peaceful lake, embosomed amid the everlasting hills, which rude winds cannot assail, though the hurricane and tempest desolate the earth around.

His faith rested in the atonement of the Son of God, and thence proceeding, laid hold of the promises. From these, hope springing up, passed into the eternal world, and made unseen realities her own, and brought them down to earth, that they might comfort and animate the weary pilgrim. Thus did he overcome the world by faith, triumphing in the cross of Jesus Christ. Thus did hope become an anchor to his soul, passing into the eternal world, within the veil, and binding him fast to the haven of eternal rest. No wonder, then, that Paul was always rejoicing though suffering. No wonder he could exclaim with exultation: "These light afflictions which are but for a moment, work out for us a far more exceeding

and eternal weight of glory. Because they lead us to look at the things which are not seen." Thus did he pass through the conflicts of life, leaning upon the staff of the Almighty, and thus did he pass through the dark valley and shadow of death. For as he approached it, he commenced the song of triumph. "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me in that day. Oh death where is thy sting? Oh grave where is thy victory? the sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ." The confidence which is here expressed, my friends, cannot be purchased with money, and cannot be obtained by power. It is worth more than kingdoms, than all the treasures of gold and precious stones, it is the *gift of God* to them that love him, and are obedient to his will.

Go then, my young friends, from this sacred place, to enter upon the busy scenes of life. Let the conscientiousness, the earnestness, the moral courage, the perseverance, the gentleness and the faith of Paul be constantly before you. Imitate Paul as he imitated Christ. Go, my young friends, and act well your part in this world. The conflict of life is before you. Feel its importance, the solemn realities suspended upon it. It is not all of life to live. There is another life. Oh, strive to secure that. There is another death besides that of the body. May you avoid that. Feel that you are not alone. In the path of duty you will always have the prayers and coöperation of the virtuous and the good. You will have the approving smiles of conscience to cheer you and the constant presence and protection of Almighty God. Though henceforth we may not often see you, we will rejoice to hear of your prosperity. Our prayers will attend you in the journey of life, and our aid, whenever needed, and may the blessing of the Highest attend you.

ARTICLE VI.

THE NATURE OF THE CHURCH.

By Rev. M. Loy, Delaware, Ohio.

THE church question, although it has lain before and perplexed the christian world for a number of years already, still seems to be far from its final and satisfactory settlement. Biblical students who are laudably anxious to arrive at a clear understanding of their faith, so far as this may be possible, are constrained, again and again, to revert to it. The full solution of almost every theological problem requires its mazes to be threaded, and they who will, by all means, shun it, must avoid the path which alone leads to the cause or consequences of many an important doctrine and practice. In its practical bearings, as well as in its intrinsic merits, it is a momentous question, and we should not, although the difficulties which it presents be many and great, shrink from its consideration. It is not an easy thing to understand the mystery of Christ and the church: it is as though a mist hung around the holy mountain, that we may not behold the temple's glory: but is it not our duty to endeavor to see what it pleases God to reveal, and what it concerns us to know? We confine ourselves here to a particular phase of the question: at some future period we may, if God will, continue our reflections.

The church is defined in the Augsburg Confession as "the congregation of all those saints, among whom the gospel is taught in its purity, and the sacraments are administered according to the precepts of the gospel."—Art. VII. And incidentally as "really nothing else than the congregation of true believers and saints."—Art. VIII. These statements, although apparently too plain to be at all misunderstood, have nevertheless been forced to countenance utterly hostile theories respecting the nature of the church. The refutation of the false among these theories, will be implied in the presentation of the truth with which they are inconsistent. The symbolical definition requires no labored exposition to show that it has a meaning, or what that meaning is: all torturing of the words and their syntax, arises from a desire to do away the meaning which they bear upon their very face, and which is in felt contradiction to the private opinions of those who deem such torturing necessary.

We may take it for granted, to begin with, that the church is composed of human beings: this is surely said, if anything be said, by the terms "saints" and "believers" in the Confession. But men, as we find them in their natural condition, are not the church; humanity and christianity, world and church, are not identical: this also is incontrovertible. Something must be added to our fallen humanity to render us fellow-citizens with the saints, and this something, as it is to raise us above this world, must be a supernatural element: it must come from above; John 3: 3. It comes from above by certain divinely appointed means—the means of grace. Whoever is in possession of this new element, is in the kingdom of God—the church. So far the matter seems plain enough; but we have thus only a very general notion, which must be pursued to particulars, before our idea of the church can become clear and precise. And it is here that the difficulties gather around us. The first question that arises, may be put in this shape: are all, to whom the means of grace are applied, members of the church, in virtue of such application? or are none members but those in whom certain effects have been produced by those means? The answer to this question will aid us much in understanding her nature.

The church is a christian church on account of sustaining a certain relation to Christ: this cannot be called into question. This relation must be defined. To make it only that of a disciple to a teacher is Rationalism. Our Lord is more than a prophet. He does not merely, by new motives and inducements, give stimulus to our natural powers. This would be the way of nature still, whilst the unmistakable purport of the gospel is to show us a higher way, namely that of grace. And the way of grace is not a mere augmentation of knowledge, although the entrance of God's word giveth light. Knowledge, disconnected from newness of life, only puffeth up; and whatever influence it may exert upon us, through our natural hopes and fears, it can exert, in our unregenerate state, only in the form of law. But the law came by Moses, and *grace and truth* by Jesus Christ. The relation sustained by christians to the Lord, is participation in his spotless life. This the Scriptures constrain us to assert unhesitatingly. "This is the record that God hath given unto us eternal life, and this life is in his son;" 1 John 5: 11. We who "were dead in trespasses and sins;" Eph. 2: 1, receive life everlasting; and in virtue of this life, we are not merely stronger in our old nature, but new creatures. For we "put on Christ," and "if any man be in Christ Jesus, he is a new creature;" 2 Cor.

5: 17. That which we receive for the reconstruction of our ruined humanity is from our Lord. "For it pleased the Father that in him should all fulness dwell;" Col. 1: 19, and "from his fulness have all we received, and grace for grace;" John 1: 16. In this way christians become "the fulness of him that filleth all in all;" Eph. 1: 23. He is the source, we the recipients of grace: "He is the head of the body, the church;" Col. 1: 17, which "he nourisheth and cherisheth;" Eph. 5: 29. And we are recipients, because "he ascended up on high, and having led captivity captive, gave gifts to men;" Eph. 4: 8. Accordingly, not they who strive to obey the law, nor they who only know the gospel are truly Christ's disciples, but they who are in him. For "there is now no condemnation to them which are in Christ Jesus;" Rom. 8: 1. These, then, are the true members of his church; "of his body, of his flesh, and of his bones;" Eph. 5: 30.

The life of the church is Christ: without him she has no existence. Men, apart from him, can never constitute his body. She exists as the union between him and his people in one organism. By the indwelling of that spirit in us which is also in Christ, we become one with him, John 17: 21, and thus joint heirs. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: *so also is Christ*; for by one spirit are we all baptized into one body;" 1 Cor. 12: 12, 13. This body is the church, with which he is ever present, and in which he is resident, with his life and grace and truth, for her salvation. Hence she is his fulness; Eph. 1: 23. This precisely is the mystery of Christ and the church as represented in Eph. 5. His natural body is extended into a mystical body, of which all the saved are members. The incarnate has united himself with us, and made us one in him, so that we, who were dead, now live, "nevertheless not we, but Christ liveth in us; Gal. 2: 20.

The union with Christ, which is also the union with the church, is undoubtedly effected by the means of grace. Their very name implies this. It is by grace that we are saved, and whatever conveys this grace to us must bring us into connection with the Savior. It is his grace—"the grace of our Lord Jesus Christ." He was beheld, "full of grace and truth," long before the work of redemption was finished, and gifts were given to men, whereby they were enabled to believe through grace. The means of grace are divine channels for the conveyance to men of that regenerating grace, which was first in him, who is "the beginning, the first-born from the

dead;" Col. 1: 18. These means, as is well known, are the divine word and the two sacraments of baptism and the Lord's Supper.

When it is affirmed that baptism is the means of insertion into Christ, by which its subject becomes participator in his grace, or, in other words, the sacrament of regeneration, nothing more is asserted than is clearly and repeatedly taught in Holy Scripture. "As many as have been baptized into Christ have put on Christ;" Gal. 3: 27: this is undeniable truth, and remains such after every labored attempt to do away its meaning. Every other passage in which the efficacy of the sacrament is mentioned, is perfectly coincident with it. Even the commission involves the same truth. For the declaration that all power is given unto Christ, and the consequent command to disciple all nations, plainly implies, that as it pleased the Father that in him should all fulness dwell, so it pleases him that it should be communicated to his brethren, and *therefore* they shall go and make disciples by baptizing and teaching. But whilst we heartily believe that baptism is "the washing of regeneration," Tit. 3: 5, and that it "doth also now save us by the resurrection of Jesus Christ," 1 Pet. 3: 21, we cannot think that this settles the question as to what persons compose the church. Are all the baptized really possessors of the new life, so that we may consider baptism the infallible evidence of its subject's regeneration, and consequently of his membership in the body of Christ? We think not. There is undoubtedly a difference between the transmission of gifts on the part of God, and their reception and retention for final salvation on the part of man. Not every one to whom a large estate has been conveyed, is therefore necessarily a rich man: he may refuse to appropriate it, or may choose to squander it, and thus remain or become miserably poor. The admission that the means of grace are real vehicles for the communication of life from Christ to man, is of no avail for the view according to which all their subjects are members of the Lord's body, unless it be further admitted that they convey grace to man, and make him possessor of it unto salvation independently, or even in spite of his inward personal relation, as a responsible being, to the gift communicated. For this admission we are not prepared. Those who have appropriated the proffered grace, not those who have rejected it, are in Christ Jesus.

With respect to the divine word it is admitted, that although its power is inherent in itself, as God's word, and therefore in no way dependent upon the condition of the hearer, yet it is the power of God *unto salvation* only to them that believe.

The mere hearer is not necessarily possessed of eternal life. The possession of those objective gifts which are always present in it, and offered to those who hear it, is conditioned by subjective reception. The hearer, who closes his heart against the grace which the word conveys, is not saved in virtue of having heard it. Nor does he become an heir of heaven by making profession of faith and uniting with a congregation whose confession is in all respects strictly biblical; for only when he has really believed unto righteousness, can he make confession unto salvation; Rom. 10: 10. The word, although it operates to some extent upon all who hear it, unbelievers as well as believers, so that they, not having the power to believe in or come to Jesus Christ by nature, may receive the ability to accept, as they have the natural ability to reject the gifts offered, must still be admitted into the soul with its grace, even though it be by a mere passivity, or non-rejection, before the sinner is justified. It operates upon all, we say; and its first influences upon the unbaptized, who are yet without grace, are *ex opere operato*, as the first influences of baptism are upon children. For the obstacles which are in all fallen men must be overcome by that grace which the divinely appointed means communicate, before there can possibly be any appropriating activity on our part. But it works without any internal motion towards it, only until such motion is possible in the subject, that is, until the will, which is bound by nature, has received the power of choosing life, as it naturally has the power and inclination to choose death. If the word be rejected then, so far is it from conferring salvation, *ex opere operato*, notwithstanding, that it only increases the hearer's condemnation. It must therefore be confessed that the hearer is not necessarily a member of the church, which is the body of Christ.

There are some, however, who, although they admit all that we have said with respect to the word and its mode of operation, are nevertheless unwilling to confess as much in reference to the sacraments. The efficacy of these is asserted to be so uniformly independent of the subject's personal condition, that their mere administration is abundant proof that they have produced the effects for which they were appointed, and that all their subjects, worthy and unworthy, must accordingly be considered members of Christ. Their definition of the church would be "the congregation of all those who are baptized," as baptism is the sacrament of regeneration. This looks like unmitigated Romanism, although those, whose doctrine it is, bear the Lutheran name and love the Lutheran church. If

their meaning were that salvation through Christ is secured by the mere sacramental *opus operatum*, it would be manifest that they have fallen into the Romish error. But this is not necessarily their meaning. According to them, all the subjects of the sacraments become branches of the vine, which is Christ, and thus members of the church; but it is added—and the odious error of Rome is thus evaded—that this union is not unto salvation, unless certain requisites are found in the subject, the production of which is the object of the means of grace. That this theory, which has been ably defended in recent European discussions of the church question, must be of great influence, if adopted, in determining the nature of the church, it is easy enough to see. That it is based upon error, however, we shall endeavor to prove; and this we shall do by showing that we are not in Christ, through the efficacy of the sacraments, unless we are worthy subjects; and secondly, that we cannot be in Christ unto damnation. In the whole discussion we shall of course, according to the elucidation already given, consider the terms “members of Christ,” and “members of the church,” as convertible.

It may not be concealed that the Holy Scriptures assert the efficacy of baptism upon all its subjects in the strongest terms, and sometimes too in such a way as to make the possession of its grace seem independent of any conditions whatever. “As many as are baptized into Jesus Christ, are baptized into his death;” Rom. 6: 3. It is even said of the disorderly Corinthians, that they were “all baptized into one body by one spirit;” 1 Cor. 12: 13, and of the foolish Galatians, whom the apostle so sharply rebukes, that “as many of them as have been baptized into Christ have put on Christ;” Gal. 3: 27. From such passages the inference is drawn, that unworthy subjects are in Christ Jesus by baptism, as well as the worthy, especially as they are addressed at the beginning of these epistles as saints. The conclusion seems legitimate at first sight, and yet there are several important considerations, which plainly prove it false, to which we invite attention.

The design of the sacrament may be thwarted by the subject’s unworthiness: this truth is so fully evinced by the scriptures, that all such passages as might allow of a different meaning, must be interpreted so as to harmonize with it. Were the saving efficacy, the putting on of Christ, really experienced by every subject, the sacrament must necessarily be administered to all men indiscriminately: it would be uncharitable to withhold it even from the most obstinate. As it is, we are enjoined not to cast pearls before swine. In the case of adults

it is made a condition of baptism, in the Scriptures, that they should have that predisposition to receive the grace offered, which is sometimes called faith. We need not quote passages in proof of this; for it is well known that this faith was required, as a condition of receiving the sacrament, in all those cases of adult baptism of which the inspired writers give any circumstantial account. This antecedent is clearly distinguishable, we think, from that which is termed saving faith; for "he that believeth *and is baptized* shall be saved," from which we infer that the faith which precedes baptism requires the baptismal grace to render it saving; and when it is said, "he that believeth shall be saved," we cannot otherwise than think, that the faith which involves baptism must be meant, so that the two passages say precisely the same thing. But, in any case, there is here a clear condition annexed to baptism, without the fulfilment of which, on the subject's part, it was not, and ought not to be administered; and the only possible reason why it could not be administered is, that there is a barrier set up against its efficacy, so that its administration would be mere trifling with holy things—casting pearls before swine. How then can we think of any union of the unworthy with Christ by the sacrament *ex opere operato*? The unbelief obstructs the entrance of the grace, which the sacrament always brings, and thus increases the subject's condemnation, who does despite to the spirit; but to speak of its entrance, notwithstanding the obstruction, for the subject's damnation, is even less considerate than to believe in its entrance, in spite of the barrier, for his salvation; for not the entrance, but the rejection of the grace which the means bring to the gate of the soul, works condemnation.

Those christians, concerning whom immediately it is said, that they have put on Christ by baptism, were possessed at one time, whatever their condition may have been when rebuked by the apostle, of at least some measure of faith; for those very Galatians who are termed foolish, and represented as about to end in the flesh, are yet unequivocally asserted to have begun in the spirit; Gal. 3: 3. Baptized, as respects the greater part at least, in adult years, they must have had that antecedent faith which was made a condition of baptism always, and which alone could prepare them to receive its regenerating grace. For "as many as received Christ, to them gave he power to become the sons of God;" John 1: 12, not to them who, when they heard the word, rejected him. There is nothing like a membership of Christ without any appropriation of saving grace intimated here. Those persons must

have had the necessary qualifications for putting on Christ, else the means would not have been applied. The only consideration of any apparent force on the other side is, that the administrators of the sacrament may have been deceived. But this is really of no consequence. For that the deceivers, if such there were, had been unmasked at the time the apostle wrote, there is not the slightest intimation nor probability. The case then stands thus: there were hypocrites baptized, the brethren thinking them to be believers; as such they were supposed to have put on Christ, as all believers do in baptism; accordingly they are asserted, the apostle having no reason to think any of them deceivers, to have put on Christ. Can the apostle then be understood to teach that hypocrites as well as true believers, put on Christ in baptism? The Galatians had put on Christ, not in spite of their carnal-mindedness; for this came in afterwards; but because they received the preached word, and thus received power to become the sons of God. Their case will then decide nothing for the unconditional and indiscriminate insertion of all into Christ who are subjects of the sacrament. All that can possibly be decided by it, even if we suppose them still to be in Christ when addressed by St. Paul, is that those sins of which they had been guilty are not of such a character as to sunder them from him. It thus proves too much for the theory which we are opposing. For if the expression, "put on Christ," means that some saving efficacy has been exerted upon the subject, which it must mean if baptism be allowed to have any efficacy: for that efficacy is described by the expression: then that same saving efficacy continues until Christ is put off again; and if it be asserted that those who are said to have fallen from grace still remain in Christ, i. e., have not put him off again, the result is that they can be saved, though fallen from grace. Let it only be affirmed that we can be in Jesus at all without faith, and the wretched doctrine of salvation without faith is a necessary consequence. For if any man be in Christ Jesus he is a new creature, 2 Cor. 5: 17; and "there is now no condemnation to them which are in Christ Jesus," Rom. 8: 1; and being new creatures and not condemned, they are necessarily saved. Now, what reason there could be why we should expose ourselves to consequences so pernicious, rather than adopt the natural inference from the case, we cannot surmise, unless it be that the doctrine of the invisible church might be avoided. For the natural and easy inference is, that those persons who had put on Christ, having been believing subjects of baptism, when they fell from grace put him off again, so

that he was thenceforth of none effect to them : from that time, notwithstanding their baptism, they were no more in Christ.

Nor will the case be materially different, if we suppose that many of those addressed were baptized in their infancy, which is at least possible. Then again, they would have been worthy recipients of the sacrament, and could not, consequently, be said to have put on Christ without being at all made possessors of its saving efficacy. For childhood's innocence of actual sin is admitted by all. And it cannot be reasonably supposed that there is, in their case, any actual, voluntary resistance to the grace offered, whilst the resistance in their nature is no more serious obstacle to the entrance of grace, than that in the nature of adults who have the predisposing faith requisite for their baptism. Indeed the development of man's personal powers is always rather a hindrance to fitness than otherwise ; for the nature, before the admission of grace, remains as corrupt and obstinate as in childhood, and to this natural depravity is superadded that actual resistance to all grace, which is the result of the development of depraved powers. Strictly speaking, this actual, conscious resistance to divine grace, is ultimately its only unconquerable obstruction. Hence all must become as little children before they can enter into the kingdom of heaven ; Matt. 18 : 3 ; that is, they must return to that state in which the only resistance is that of nature, which is precisely that of infancy, and accordingly all baptism is substantially infant baptism. The fact that some predisposition to receive the baptismal blessing is required in adults, and not in babes, is accounted for by the other fact, that there is an obstacle to the work of grace in the former, from which the latter are wholly free. The developed volitional powers of the adult, preclude the passivity necessary for a worthy subject : there is activity, which naturally opposes grace, and which must therefore be withdrawn. The adult will not and cannot render his active powers entirely passive ; he will oppose or yield to the proffered grace, when the word has once given him the ability to do the latter. The word requires him to yield, as the only condition in which the influx of sacramental grace is left unobstructed, and this yielding, which is by the faith that precedes baptism, is the equivalent of childhood's passivity, in which there is no opposition to the divine work in the soul, except that inherent in our fallen nature. And as all natural resistance is overcome by grace, when the will is not actively opposed—otherwise no flesh could be saved—all baptized children are regenerate. Grace must

make the beginning, and make it, of course, in spite of nature, which opposes in all alike: the denial of this savours strongly of the Pelagian heresy. If those fallen persons had then put on Christ in infancy, they were then also, in virtue of such putting on, truly regenerate. What they became afterwards is of no more moment, supposing them to have been baptized in infancy, than we have found it to be in case they were inserted into Christ in riper years: the conclusion still is, not that they were in Christ without possessing or appropriating the grace offered, nor that they remained in him after they had rejected the grace once appropriated, but that having been worthy subjects they put on Christ in baptism, and afterwards falling, they put him off again, so that he is now of no effect to them: they are no longer in Christ. To say that they remained in Christ, though they fell, is just as wide of the truth, as to say they never were in Christ because they fell.

The only difficulty which the cases under consideration present, is this, that the whole body of those persons, some of whom are represented as fallen, is addressed as the church, the sanctified in Christ Jesus; Gal. 1: 1; Cor. 1: 1. But this is a real difficulty only when we are determined, at all hazards, to see rather than believe in the holy Catholic church—to do away with the old doctrine of the invisible church, and embrace that of a church exclusively visible, with all the perplexities that such a doctrine entails. We need only understand the apostle as using the commonest figure, by which the attributes of the chosen are predicated of the whole body of the called, among whom the chosen are found, to render the whole case plain. And this figurative interpretation is not an arbitrary mode of dealing with sacred language, but is required by the analogy of faith: for to say that those who are fallen from grace, and to whom Christ has become of none effect, are still literally the sanctified in Christ Jesus, is a contradiction too plain to be imputed to an inspired apostle. They may be among the sanctified outwardly, however, and be addressed in the general mass without being specially excepted from the fair name given to the whole, just as we frequently speak of *wheat* fields, notwithstanding the tares that grow among the wheat.

That the condemnation of those who reject the proffered grace is increased by the rejection, we sincerely believe; but that the grace itself must enter the soul for condemnation, we must pronounce preposterous. Christ stands over against those who reject him, is not in them. A certain relation is, indeed, sustained to Christ by those who are baptized, even if they

reject the grace. It is as if the pipe for the conveyance of grace were laid to the soul, that grace might enter whenever the obstruction should be removed; for the sacrament need not be repeated when the subject becomes a believer. But the condemnation comes because Jesus knocks for admission, and the doors remain closed. And the offer of grace necessarily increases it, when the offer is rejected, because a covenant is entered into, on God's part, even if man refuses the terms; and the claims of this covenant are superadded to the claims of the law, so that both combine in denouncing damnation upon those who reject Christ. God imposes obligations upon us in baptism, whether we hear or forbear, and if we fall after having put on Christ, these obligations remain. Hence it is that they who have had larger opportunities, are also under larger responsibilities, and will be thought worthy of much sorer punishment than others, having done despite to the spirit of grace; Heb. 10 : 29. But their relation to Christ is entirely legal, not evangelical; the gospel itself becomes to them a mere law; for the grace which it brings being rejected, the obligations which it imposes cannot be met; wherefore it stands over against the obstinate soul with claims to be satisfied like the law. There is, therefore, no necessity for holding the opinion, that there must be an emanation from Christ directly for the damnation of the unbeliever, as there is for the salvation of the believer, and that he must therefore be in union with both alike, only with different results. The condemnation of unbelievers is sufficiently accounted for without such strange doctrines, the only result of which can be to make us doubt whether "Christ in us" is, after all, the sure "hope of glory."

With respect to the other sacrament, it is undoubtedly true, that the body and blood of Christ are objectively present, and offered to the communicant. And they are present for all, whether believers or not, who receive the consecrated elements; for all, because their presence is brought about by no subjective condition, but by the word of God. The unworthy eat and drink damnation to themselves, not discerning the Lord's body. But here, just as little as in baptism, is there a participation in the life of Christ, unto condemnation, on the part of the unworthy. We must say unhesitatingly that although they receive the Lord's body and blood orally, yet does Christ not abide in them; for as they receive the heavenly food with their mouths, so that it is brought to the very door of the soul and seeks entrance, they reject it thence. The damnation comes not by an immediate effect of the body and blood upon the

soul ; for this effect is life-giving and nourishing ; but by the communicant's hostile relation, inwardly, to the grace brought nigh to him. The unworthy communicant receives the gracious gift into his mouth, but treats it as if it were intended only for the body, like common food ; he desecrates it, by shutting his soul against it ; he discerns not the Lord's body and blood, either with the intellect or the affections, and consequently abuses them ; and instead of deriving saving strength from them, he eateth and drinketh damnation to himself. The damnation is two-fold : the grace is rejected, and the curse of the law is continued, as in baptism. Damnation, moreover, is really eaten. For it is not because the opportunity of receiving the sacrament was given, but because the latter was received unworthily, that it brings a curse. The mystery has been trifled with, treated contemptuously. The body and blood are received with the bodily, and not with the spiritual organ, whilst it is given for reception by both. The unworthy eateth, and yet in the sense in which it is said : "whoso eateth my flesh and drinketh my blood, hath eternal life ;" John 6 : 54, he eateth not ; and therefore by his eating it like common food, and thus despising its preciousness, he eateth damnation to himself. There is no *opus operatum* effect in the case of either sacrament. We do not put on Christ in holy baptism, nor abide in him by the holy communion, in spite of our opposition to the grace offered. The gifts are real objective blessings, but they require also a real subjective appropriation, to make us and keep us members of Christ.

The conclusion from all this is surely not a rash one, that not those who hear the word and receive the sacraments, but those in whom the word and sacraments have produced, and continue to produce their intended effects, are the members of Christ. This effect may be summed up in the word faith. All those who believe are in Christ Jesus, and shall be saved. But all those who are in Christ Jesus, compose the Lord's body, of which they are constituted members by participation in his life, or, as faith is the breath of that life, by believing. For as the body is one, and hath many members, so also is Christ. Hence the church must be defined, holding fast that she is the Lord's body, not as the congregation of the baptized, or called, or communicants, but as the "congregation of believers," as is done in our confessions ; for this embraces all that could be said by the other three terms, and something essential in addition, namely, the subjective possession of the gifts which the means of grace are designed to impart. It would be strained exegesis indeed, to make the Lord's body

embrace those who have not the Lord's spirit, and of whom we are distinctly told that they are none of his; Rom. 8: 9. If they were members of the Lord's "body, of his flesh, and of his bones," they could not otherwise than "bring forth much fruit;" John 15: 5. Only without him they can do nothing. "If a man abide not in me, he is cast forth as a branch, and is withered;" John 15: 6. His death and dropping off are one and the same thing. He drops off because he dies, the union with Christ being quickening. The question cannot here be about the relation outwardly still sustained by the withered branch to the living vine, but about having, or not having the vine's organic life. As a dead branch may still hang, for a season, upon a living tree, although no part of the tree as a living organism—no more than the leaves which it shed twenty years ago—so may a dead member still externally hang on the church, without sharing its life, and therefore without, in any true sense, being of it. Of the church, only those can be, in whom Christ, who is the head of the body, really and truly lives. We need only read Eph. 5, carefully, to be thoroughly convinced of this. If the hypocrites, to say nothing of baptized blasphemers, were of the church—the body of which Christ is the Savior, being the head, v. 23—it would not be without spot and wrinkle, a glorious church. And surely he does not nourish and cherish the dead unto damnation, and yet "he nourisheth and cherisheth the church; FOR we are members of his body;" v. 30. Hence it is said of certain false teachers, that "they went out from us, *but they were not of us*; for if they had been of us, they would no doubt have continued with us;" 1 John 2: 19. The confessional definition is perfectly coincident with the teachings of holy Scripture concerning the Lord's body—"the church of the first born whose names are written in heaven"—for Christ dwells in our hearts *by faith*, Eph. 3: 17, wherefore "the Lord's body" is "the congregation of believers or saints."

Now, whilst the theory, which would surrender this symbolical definition, and substitute for it another which is altogether inconsistent with it, is attended with difficulties which seem to us insurmountable, we are not ignorant of the fact that apparently grave objections may be raised against the position that "the church is really nothing else than the congregation of believers." The most important of these objections we proceed to consider.

If none but those who believe are component parts of the church, how can hypocrites be said to be members, or at least to be in the church, as they are represented to be in the para-

bles of the wheat and tares, and of the draw-net? When we answer that they are in the church late dicta, it is asked again, in almost contemptuous triumph, whether the hypocrites are believers late dicta? Let us not allow our attention to be averted from the point by any such sneer. We do not deny that ungodly persons are in some way mixed with believers, that they are in the church, as the tares are in the wheat-field. Yet we do not draw her borders narrower than the Scriptures have drawn them, when we say that believers, not the ungodly, constitute the church. Not faith, but the church, is to be taken in a broad and a narrow sense. Do the tares make the wheat-field? Are the tare wheat late dicta? The very passages upon which the objection is based, furnish its complete refutation in this form. Still the distinction between the church visible and invisible, is of sufficient importance to challenge more particular consideration.

The church is called invisible, because she is composed of believers, whom we can distinguish by no visible mark from mere confessors: we know that all believers are of her, but we cannot see who is a believer. But she is, in a certain sense, visible, notwithstanding; indeed, as she has to deal with earthly, sensible things around her, she must be so. She is visible in a twofold sense. The human beings in whom Christ lives and faith exists, are seen, and the church is accordingly seen in her individual members. Yet so far as they are members, we cannot be said to see them; i. e., we see them as men and women, not as members of Christ. The belief that certain individuals, whom we may designate, are of the church, we hold, not because of any bodily difference between true believers and hypocrites, but because they have confessed Christ after receiving the means of grace; and as the means were given to make them members of Christ, and no reason exists for supposing them hypocrites, we charitably must presume, that they are really what they profess to be. The visibility of believers, as corporeal beings, of course helps us nothing in discerning who are members; but it does avail to repel the absurd mistake, that the corporeal men, who form the church, are represented as invisible by the doctrine of the church's invisibility. The question is evidently not about the visibility of the members when known, but the visibility of the church in the members. We can say that the church is visible in this sense only, because the body of believers is sanctified as well as the spirit, and consequently may be said to be of the church. The whole man is a member by faith; and all men are visible; but who, among the men we see, are the church? It is

plain that she is essentially invisible, notwithstanding the visibility of her individual members as corporeal beings.

But she is visible yet in another sense. She appears also as a corporation—is seen in her external organization and work. As we have already said, she must become thus visible: her privileges and duties both require it; for she can neither administer the sacrament nor offer her sacrifices without it. The body of believers thus reveals itself, and becomes known by external marks. But precisely because the marks are external, bad persons may appear among the good without being recognized as hypocrites. They are thus in the church, as she is seen by us, being subjects of her means of grace, and confessing her faith, by no means of her however; for they lack the faith without which no one is in Christ Jesus really. They cannot be kept out of the church as she is visibly organized, because we cannot distinguish the true from the false among professing christians: but God knoweth them that are his, and will not be deceived on the day when he shall gather the wheat into his garner, and burn the chaff with fire unquenchable. We do not thus make two churches, the one containing ungodly persons, the other pure of all such spots. It is one and the same church in both cases—the body of Christ. The hypocrites are surely not to be taken as an essential part of her as she appears among us; she is the church not by them, but in spite of them. No one will suppose that she would cease to be herself if they ceased to be among her members. But never could she be a christian church without believers; she is formed of these, and only of these, although we cannot decide with certainty which among those who profess faith are these; wherefore we must, in charity, suppose them all to be, until reason is given us to think otherwise. And in the same charity, as well as in justice, we call the whole body of confessors the church: in charity, because we suppose them to be believers, though there may be infidels among them; but also in the strictest justice; for the believers make a church notwithstanding the multitude of ungodly hypocrites that may have crept in among them. The visible is simply the necessary manifestation of the invisible church, or body of true believers; for, ordinarily, all who believe must commune and confess with the visible congregation. That which appears is the church, but much appears with it that is not of the church: it is the whole, and something in addition—chaff which we cannot distinguish from the wheat. All the members of the Lord's mystical body appear in the visible congregation; but not all who appear in the latter are mem-

bers of the former. Hence if we would be precise and secure in the use of terms, we must predicate of the congregation of believers invisibility, for only thus can we exclude merely nominal members from our idea of, as they are, in fact, excluded from real participation in the Lord's body. The fact that hypocrites are said to be in the church, thus presents no serious difficulty in defining the church as the congregation of believers, if we will only distinguish, as the passage in 1 John 2: 19, requires us to do, between being in a body of which we form no part, and being one of its constituent, living members.

A second objection is founded upon the relation of infants to the church. If the church is the congregation of believers, must we not necessarily exclude babes from it, and thus eventually fall into the Baptist error? Does not their case force upon us the conclusion that she is better defined, after all, as the company of the baptized? We shall endeavor to meet the objection fairly, in offering our reason for a decided negative answer to the questions.

If any church can be said to be thoroughly purged of all anabaptistic leaven, which, we fear, is but too natural to all men, it is assuredly the Lutheran. In her biblical earnestness she has carefully avoided the imputation of any strength to the natural man for salvation, and has consequently spurned every objection to her sacramental system, based on infant disqualification to receive grace, or on any want of physical fitness, as directed more against grace in general, than sacramental grace in particular; for such objections must rest upon the error that man can, by his own reason, or other natural powers, believe in or come to Jesus Christ, otherwise it could never be supposed that the apprehension, or at least the power to apprehend, must precede the communication of divine grace. If grace be communicated at all, as something objective, it can be communicated precisely as God wills, through the sacraments as well as through the word, and to whom God wills, infants as well as adults. It must be admitted to have a conquering power over nature, and must therefore be effective in every soul that opposes nothing more than nature's resistance. But with her cardinal doctrine of justification by faith, the Lutheran church could as little overlook the subjective requirement as the objective gift. She avoided the two errors of making man's salvation depend on the work performed in the means of grace, even in spite of our subsequent relation to the grace thus bestowed, on the one hand, or upon our personal state without grace, on the other. She has combined the two sides into a beautiful and consistent system, in which

grace is first in every sense, and the use of the grace conferred for God's glory and the subject's continuance in a state of salvation next. Man is not required to seize the gift bestowed by his natural power; this is impossible in the adult, as well as in the infant; but with that power, which grace itself originates, he is to apprehend and retain it. Sincerely believing the doctrine of original sin and the universality of grace, as taught in Rom. 5, the church could not otherwise than believe infants fit subjects for grace as it regenerates in holy baptism. They need it; their infancy is no disqualification for it; the resistance of nature is overcome by it; and the power to lay hold of and use it for final salvation—for continuance in the state in which it has placed them—is wrought through it. The grace thus really given, no insurmountable barrier obstructing its entrance, will work in the soul until it is rejected thence, and will work in an infant, according to its physical capacities, as well as in an adult. Its baptism is a real insertion into Christ—a putting on of Christ, so that a baptized child is truly in Christ Jesus. Baptism is the initiatory sacrament into the Lord's body.

But whilst it is thus plain that there is not the least room for the Anabaptist notion in the Lutheran system, the difficulty as to how faith can be indispensably necessary for membership in the Lord's body, and yet infants be members, is not removed. Is the church here to be taken in the wide sense in which it embraces unregenerate persons? The Lutheran doctrine of baptismal regeneration—the only doctrine that gives infant baptism any real meaning beyond that of an edifying ceremony for those who witness it—gives a negative answer to the question with a decision that is not easily mistaken. The only alternative then, is to insist that infants have faith, seeing they belong to the "congregation of believers."

It is generally admitted that the word faith, as used in holy Scripture, does not bear the same signification in every passage. For example, it means fidelity, the disposition to become a christian, &c. But generally it designates that implicit trust in the merits of Christ which we rightly call saving faith, because it always bears this sense when it is said to secure salvation. This saving faith, however, has also different aspects in which it may be viewed, and which give different shades of meaning to the word. Thus it denotes first the divinely bestowed potentiality, by which man apprehends the gifts presented through the means of grace; secondly, that potentiality in action, as when actually employed about those objective

realities; and thirdly, the truth which is believed—the objective faith. When we speak of faith as necessary for membership in Christ, we mean faith in its subjective sense, which is the usual acceptation of the term. But is it faith in the first or second of the significations just mentioned? To answer this we need but consider whether it be the faith in our hearts, or its activity that saves, or, in other words, whether that divinely bestowed power, which is, of course, no dead thing, saves in so far as it is a state, or only in so far as it is an act. Probably there are but few who, if conversant with the subject, would say that it is the latter. For this would imply that a true believer is not savingly such when engaged in his secular affairs, or when asleep, and that he, dying while his faith is not employed about its properly saving objects, would be damned. It is the power, which is necessarily active when there are no physical impediments, not the acting nor the action, that is truly saving faith: in other words, the regenerate state, which is the state of faith, not the acts, whether internal or external, of the regenerate person, secures salvation, because it is a being in Christ, and consequently a cleaving to him, consciously or unconsciously. Infants, being regenerated in baptism, have saving faith as a power, even if they be denied to have its acts; for faith belongs as necessarily to the new life as reason, for example, belongs to the old, and may as reasonably be affirmed to exist in the regenerate child as rationality, though both should be proven inactive. We see no great difficulty thus in the position that baptized children are of the “congregation of believers or saints.” Saints they assuredly are, according to the scriptural and confessional usage of this term, if there be truth in the words of truth: “as many of you as have been baptized into Christ have put on Christ.”

We would not, on account of any difficulty to natural reason involved in the doctrine, deny that infants may even have the acts of faith in their weak way. If the Scriptures teach it, that must be sufficient for believing minds: every thought must be brought into subjection. We know really nothing of the internal operations of babes. But it is enough for our purpose, to know that they have faith as a power, afterwards to be developed: whether it is yet active, is of as little consequence for its existence as the infantile activity of reason, imagination, memory, &c., is for the real existence of these faculties in the child. Being regenerate, they have the powers of regenerate persons, whether they can put them forth like adults or not. And this, if we do not misapprehend words that have often been misapprehended, was Luther's view.

Romanists and Anabaptists accused him of teaching that babes must have acts of faith. He replied, at the Wittenberg Conference, "that just as we are numbered among the faithful, even in our sleep, and are really faithful, though we have no actual thought of God, so in infants there is an initial principle of faith, which yet is God's work, acting upon them according to the law of their capacity—a law of which we know nothing—and this is called faith." And it is rightly so called, for it is the gift of God unto salvation. If children were always trained up in the way they should go, that they might be daily strengthened in their faith, it would no doubt also always manifest itself as such in the congregation of believers.

The question of the nature of the church, it will be observed, involves something more than a mere dispute about words. It is of the highest import for doctrine and practice. By surrendering the doctrine that she is the congregation of believers, and substituting another, according to which she is a mere external polity, of which men become part by some outward mark, we open wide the door either for Romanism in its worst form, or for the direct denial of the scriptural statement that she is the Lord's body. Make her essentially visible, and not only the article, "I believe in the Holy Catholic church," is endangered by rendering her an object of sight, not faith, but her unity is either denied or made inexplicable; for externally she is not one, and there is but little prospect that she will be here. Make her wholly visible, by denying her to be constituted only of believers, and some particular organization will be heir to all the promises, privileges, offices, &c., which are given to the church, so that without such particular body, there can be no salvation; or church and world will be utterly confounded, and the former rendered a nullity; for, there being no internal bond of faith, every man will be his own church in his own way, confessing what, and where, and when he pleases. The latter alternative is, of course, out of the question with all sincere christians; and against the former, whether it be an assumption of the Greek or Roman, the Lutheran or Reformed church, protestants most earnestly protest, and must continue to do so as long as the truth remains that "if any man be in Christ Jesus he is a new creature, to whom there is no condemnation." For the life which he now lives, he lives by the faith of the Son of God, being a member of "his body, of his flesh, and of his bones," and is thus a christian man, a fellow-citizen with the saints, a member of the church of the first-born, whose names are written in heaven, a true and living member of the church of Jesus Christ, though

he be not in communion with the visible head of the visible church. They who believe with their hearts unto righteousness, and make confession with their mouths unto salvation—who are in Christ Jesus, and preserved in him by the means of grace—who are the temple of the Holy Spirit that dwelleth in them—these, wherever found, or whatever name they bear, the blessed “congregation of believers or saints,” are the Lord’s mystical body—the Holy Catholic Church.

ARTICLE VII.

Lutheran Manual on Scriptural Principles : or the Augsburg Confession illustrated and sustained, chiefly by Scripture proofs and extracts from standard Lutheran Theologians of Europe and America ; together with the Formula of Government and Discipline, adopted by the General Synod of the Evangelical Lutheran Church in the United States. By S. S. Schmucker, D. D., Professor of Christian Theology in the Theological Seminary of the General Synod, Gettysburg, Pa. Philadelphia : Lindsay & Blakiston. 1855. pp. 352.

THE appearance of this book has been anxiously awaited by the church. The terms in which it was announced, awakened the hope that the author had perhaps been induced to review his doctrinal position, and had, at length, made the happy discovery that the doctrines set forth in the Augsburg Confession were entirely biblical in their character, and [could be] “sustained by Scripture proofs.” The reader was prepared therefore, to see a much more decided confessional position taken in this book, than in any of his previous publications. All, however, who opened it with this hope, have been in no small degree disappointed.

The title-page of this book is indeed very promising, and to the good churchman who knows nothing of its author’s antecedents, very attractive. A *vade mecum* of Lutheranism in the English language, is an acknowledged want, and the “Professor of Didactic Theology in the Seminary of the General Synod of the Evangelical Lutheran Church,” would seem to be a very suitable person to do justice to the subject ; and the plan sketched in the title-page promises all that could be desired. The Augsburg Confession may well serve as a

"Manual" of Lutheranism. It is the original and universally recognized standard and exponent of Lutheran principles, not only covering the whole ground in dispute between the Reformers and Romanists, but also giving one of the most simple and satisfactory expositions of the great principles of christian doctrine, as distinguished from every form of error then known, and also the clearest statement of the views of the church called Lutheran, that has ever yet been promulgated. Its *scriptural* character was universally recognized at the time of its first appearance, and no Lutheran has ever doubted that this great confession of the evangelical [gospel] party of the Reformation, was based upon genuine "scriptural principles." This, we believe, the theologians of the church have ever, from the time of Melanchthon to that of Schmidt, endeavored to show, alike to those within, and to those without the church; the Missouri notion, that scriptural proof is unnecessary to those who receive the Augsburg Confession as an exposition of their faith, being rejected not only by such men as Harless (see the last No. of the Zeitschrift fuer Protestantismus und Kirche) but by the common sense of all Lutherans who have a particle of Luther's genuine reverence for the unadulterated word of God, as infinitely superior to all human glosses and expositions of it, however excellent in themselves.

What then is the character of this new "Lutheran Manual on Scriptural principles?" We take it for granted that the author means to convey the idea that his exposition of Lutheranism shall bear a character preëminently, if not exclusively scriptural. At all events, he tells us in the next clause of his title-page, that he intends to illustrate and sustain the Augsburg Confession, which he here endorses as the true "Lutheran Manual," "chiefly by scripture proofs." A most excellent idea this, undoubtedly Lutherans profess to receive their whole system of faith and doctrine from the word of God, and constantly affirming that they are bound to this word, and may not, dare not, swerve "a hair's breadth" from it, as Luther has somewhere expressed it, it is of the very first importance for them to be satisfied, and to be able to satisfy others, that there is scriptural authority for every jot and tittle of that which they profess to receive.

From the language which our author thus employs, the unsophisticated reader would naturally infer that he regards the Augsburg Confession as preëminently scriptural, and all its articles and doctrines as susceptible of the clearest scriptural proof. Such an illusion is, however, speedily dispelled by the most startling declarations, both in the introductory, and in

other parts of the work. Thus on page viii of his "Dedication," he represents this Confession as teaching only a modified form of the Popish errors of the Mass ("the Augsburg Confession approved the Mass somewhat modified") "the whole mass of symbolical books as wanting in adaptedness to the age;" on page ix "only a qualified adoption" of the Confession is represented as the perfection of ecclesiastical prudence and orthodoxy, as exhibited in the constitution of the General Synod; and finally, on page x he tells us that this Confession contains "erroneous articles," which he has exhibited to the world by drawing black marks [brackets] around them, "*so that our churches may no longer be charged with holding doctrines which they do not receive!*" To say nothing of its amazing inconsistency with the title-page, this is certainly one of the most extraordinary announcements and attempts at a revolution that the world has ever witnessed. Such a mode of reforming and reconstructing the doctrines of the church, has never, we believe, been employed or thought of before. First, the doctrines of the church are acknowledged to be scriptural, and susceptible of scriptural proof; next it is taken for granted that they are deeply erroneous; and finally, the church is to be delivered from all these errors by the publication of her confession, with these errors paraded in brackets!!! Were not the occasion one so important, we might be amused at these inconsistencies, and be content with exposing them as simply ridiculous. But the subject is too serious for the indulgence of light emotions. It awakens the most painful feelings in the breast of every one strongly attached to our venerable Confession, and to the distinctive doctrines of the Lutheran church. Such treatment of the Confession on the part of the "Professor of Christian Theology in the Theological Seminary of the General Synod of the Lutheran church," deserves to be characterized in very strong terms. If a professed enemy had done this, we could bear it much more philosophically; but proceeding from one occupying the position the author does, it arouses a different feeling altogether, and provokes the prayer, "heaven save us from our friends!"

We will now proceed to direct attention to a few of the fallacies which compose the staple of the book before us. The articles or points of doctrine taught in the Augsburg Confession, and which are stigmatized as erroneous and unscriptural in a book professing to "illustrate and sustain" that Confession by "scripture proofs," are briefly as follows: First, Christ's descent into the place of departed spirits [hell]; Secondly, the necessity of baptism to salvation; Thirdly, the expression or

word "truly," as connected with Christ's presence in the holy Supper; Fourthly, the eleventh article in regard to "confession;" Fifthly, the use of "absolution" in the church service or discipline; and Finally, the whole of the second part of the Confession.

In regard to these changes, the first question that arises in our mind is, "who has authorized this mutilation of the Augsburg Confession?" The Augsburg Confession thus branded and mutilated, is set forth by the author of this "Manual" as the confession of a part, at least, of the Lutheran church. To be sure, he does not say in so many words that this is the confession adopted and authorized, even by the General Synod, to whose ministers and members the work is dedicated, but such seems to be the implication. We, however, know of nothing that justifies this assumption. The General Synod did, indeed, by one of its acts, give something like occasion to the idea that it did not insist upon the adoption of *all* the articles of the Augsburg Confession. By allowing the question put to candidates for the ministry in the "Formula for government and discipline," which it recommended to the church in its connection, to speak so vaguely about "the doctrinal articles of the Augsburg Confession," it seems to draw a distinction between those articles. But that phrase, besides being rather equivocal, says nothing about "twenty-one doctrinal articles," much less does it authorize any mutilation of them. Nor has any other Synod, or body of Lutherans of whom we have ever heard, done anything of the kind. In fact, upon no other point has the Lutheran church, ever since her existence, expressed herself so distinctly and emphatically. When even the illustrious writer of the Augsburg Confession himself undertook to alter it, he was first reprov'd by Luther, and then by the whole evangelical church, and a storm was finally raised against Melancthon, the sounds of which have not even yet died away. But Melancthon laid no such sacrilegious hands upon the Confession as are here applied to it. Even his alteration of the tenth article, by which he proposed to unite all parties of Protestants, though greater in form than that attempted in the "Manual," was less serious in fact—certainly its *animus* was very different; for we have no evidence that Melancthon ever changed the views of this point, originally embodied in the Confession. But if such an act was not tolerated in the illustrious Melancthon—if the church steadily said to him, "*though you or angel from heaven should preach another gospel, let him be anathema,*" how much less will she submit to anything of the kind at the hands

of men who are not to be mentioned in comparison with him!

But still further, what is the drift and force of the alterations attempted in this "Manual?" Why is Christ's descent into "hell," or place of departed spirits called in question? Is it any more doubtful than that David has said, "Thou wilt not leave my soul in *hell*, nor suffer thine holy one to see corruption?"—concerning which passage Peter expressly says that "David being a prophet, spake of the resurrection of Christ, that his (*viz: Christ's*) soul was not left in hell, neither did his flesh see corruption." And as to the necessity of baptism to salvation, has not Christ himself said, "*Unless a man be born of water and of the spirit, he cannot see the kingdom of God?*" Much more are we at a loss to understand the design of the proposed alteration of the tenth article, as to Christ's presence in his holy Supper, where merely the word "truly" is marked as objected to, whilst it is still admitted "that the body and blood of Christ *are present and are dispensed to the communicants,*" which leaves the sense unaltered, and the doctrine as clearly taught as the cold logical temperament of most of our theologians would require. If our Lord is present at all, he must be "truly" present—if not "truly" present, he is simply not present. In regard to "private absolution," whilst we are more disposed to agree with the views here expressed in the Manual than with almost anything else that it contains upon disputed points, we still think its statements very unsatisfactory and objectionable, even upon this point. It is not *confession* which this article declares that the church is in favor of retaining, but *absolution*. And by absolution they meant the assurance and declaration of the divine forgiveness of sin to the truly penitent and believing. Is there anything objectionable and unscriptural in this? This assurance and declaration of the divine forgiveness to believing and penitent persons, they call, in accordance with scriptural language, "the power of the keys." Under this term they also include the preaching of the gospel, which they confirm by Matthew 16: 19; 18: 18; John 20: 23, &c. "And I will give unto thee the keys of the kingdom of heaven, whatsoever ye shall bind on earth, shall be bound in heaven; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." Now, that ministers are to exercise this power privately as well as publicly, to preach the gospel to individuals, and from house to house, as well as to the whole world, to assure penitent and believing sinners as *individuals*, as well as *en masse*, of the divine promise of the forgiveness

of their sins, who will deny? And this, together with the administration of a judicious church discipline, is all that our confession means by absolution, as is plainly declared in the Schmalkald Articles, where it is said ("on the power of the Pope XI") "the keys do not belong to any single man, but to the church—for Christ speaking of the power of the keys, says, Matth. 18: 19; "whosoever two or three shall agree upon earth," &c. And in the article "on the power and jurisdiction of bishops," it is added, "wherever therefore the true church is, there is necessarily the right to elect and ordain ministers. Thus in case of necessity, even a layman grants absolution, and becomes a minister and pastor." The power of the keys was designed to clothe ministers of the gospel with divine authority as Christ's ambassadors, so that the messages of salvation which they declared, and the assurances of divine forgiveness which they gave to humble and contrite souls, might be relied upon as if uttered by Christ himself. It was also designed to give a divine sanction to church discipline, which was of the utmost importance, both to the efficiency of the church, and to the improvement and comfort of individual souls. It assured pious and obedient christians that they were at peace with the church, were entitled to all its privileges and blessings, and might rest in the hope of eternal salvation and a final entrance into the kingdom of glory in heaven. It, on the contrary, uttered its solemn anathema upon all unbelieving, ungodly, and wicked professors of christianity, excluded them from the communion, and other prerogatives of the church, and declared that the discipline which was thus enforced in Christ's name on earth, would be recognized by him in heaven. This was the original idea of the power of the keys, and the absolution which was declared in virtue of it. Is there anything improper or objectionable in it, if thus understood as Christ intended, and if administered in the spirit of the gospel? Is it to be ignored and explained out of existence, because forsooth, the papists have perverted it from its original wholesome design, and changed into a yoke of bondage and an instrument of oppression, that which was intended by our Lord to be a most effectual safeguard of his church, and help unto the kingdom of heaven?

Had the "Manual" explained these things properly, there would have been no difficulty, and probably no difference of opinion among us in regard to confession and absolution, but as they stand, its statements are only calculated to mislead and excite prejudice.

Finally, in regard to the rejection of the second part of the Augsburg Confession, which enumerates the "abuses which have been changed" or reformed, we know of no grounds upon which it can be justified. These articles are of the highest importance, as exhibiting more clearly the errors of Romanism, against which the Reformers protested, and the abuses which they desired to have reformed in the church. Who will say that any of these points are unimportant, or that they are presented in an unscriptural manner? The reception of the Lord's Supper, under both forms, and the reformation of all abuses in its celebration; the marriage of priests; the abolition of the tortures of the confessional; the invalidity of human traditions in regard to fasting, holidays, and the like; the rejection of monastic and conventual vows; and the right of the church to govern itself, instead of being subjected to episcopal tyranny—who will deny that these are subjects properly embraced in a confession, especially in that of the mother church of the Reformation? The rejection of these articles is, therefore, utterly inexcusable, and deprives this "Manual" of all value as an exhibition of the faith of the Lutheran church.

We have perhaps said enough to give our readers a fair idea of the character of the work before us. Still we deem it necessary to direct attention to a few other points.

And first, it is altogether a gratuitous assertion to represent the confessions or symbols of the Lutheran church (as is done by the Manual page vii) as having been employed "to arrest the progress of reformation," and Luther as though he would have protested against the use made of the Augsburg Confession and Schmalkald articles. On the contrary, we are assured that these confessions were employed to promote the Reformation and secure its conquests; and that Luther was among the first thus to employ them, and make them the great bond of union for the Evangelical party. No one, least of all a theologian, should be ignorant that the Augsburg Confession was, as we are distinctly and explicitly assured by Melancthon himself, first employed by Luther and his colleagues at Wittenberg, as a test of orthodoxy, and its subscription required of those who would enter the Evangelical ministry.—See Melancthon in "Orat. adv. calumnias Osiandri," as quoted by Harless "Votum etc," p. 7. It is not sufficiently borne in mind that whilst Luther was willing to change or renounce opinions, as he might be convinced that any which he entertained were erroneous, yet he regarded the *doctrines* of our holy religion as fixed and irreversible; and in regard to them

he was not willing to admit any change or "improvement." It is altogether a mistake, therefore, to suppose that if Luther had lived to the present time, he would have sympathized with "the improved, prevailing views of our church," of which the author of the Manual is the chief representative.

Secondly, we have seldom met with a more amazing misconception or misrepresentation, we know not which to call it, than that which is contained in the "second part," pp 283 and 290, where the position taken by the Augsburg Confession in regard to the Mass, is declared to be abandoned by the Schmalkald articles. No one acquainted with the circumstances of the period, can for a moment doubt that by the term "Mass" in the Augsburg Confession, the Reformers meant simply the Lord's Supper. Such is the decision of that, in this case, impartial witness Hase, who in the index to his edition of the Symbolical Books (p. 851) explains the term Mass by the words "Holy Supper." As the people at that time knew no other mode of celebrating the Lord's Supper than that practiced by the church of Rome in the Mass, it was necessary to employ that term, and as no christian could doubt that the Lord's Supper was essential to the service of the church, it was absolutely necessary for the Reformers to defend themselves against the false charge of having abolished this service. But by the time the Schmalkald articles were written, the public had become accustomed to the Protestant mode of celebrating the Lord's Supper under both kinds, and a broad distinction was drawn between the services as administered in the Romish, and in the Protestant church—in the one they called it the Mass, and in the other the Lord's Supper. The Reformers had in their former confession, pointed out the principal errors in the Romish administration of this sacrament, and insisted upon its purification, and here they only more strongly denounce the abominations which the church of Rome practiced. But there is no change of position in regard to the doctrine taught, or the views entertained, and nothing but the change of meaning which the word "Mass" had undergone in the brief time which elapsed from the delivery of the Augsburg Confession to the composition of the articles of Schmalkald, gives the slightest color of plausibility to the statement that the Reformers here change the position which they had formerly taken. Very little better is the account given of the views expressed in the twenty-ninth article on the substitution of Sunday for the Sabbath. It is true that it is there incidentally maintained, that Sunday is not a divine institution ordained by the gospel, but that is not set forth as a matter of

faith, but only by way of illustration of the position that the bishops or clergy have no power to prescribe ceremonies in the church, such as ordinances concerning meats, holidays, and different grades of ecclesiastical officers. This, we presume, very few Lutherans will deny, whatever they may think of the grounds upon which the obligation to observe the Lord's day is placed.

Thirdly, we are by no means satisfied that the founders of the General Synod took the position which the author of the Manual ascribes to them when he says (pp. viii and ix) that they regarded it as "the grand vocation of the American church to reconstruct her frame-work." We have the published assurances of several of them (Dr. Endress and Shober) and the verbal statements of others (Drs. J. G. Schmucker, P. F. Mayer, and D. Kurtz) that they designed nothing of the kind. From repeated conversations with another (Dr. D. F. Schaeffer) during his life-time, we know that he had not the remotest idea of setting up a Lutheran church in America, distinct from the Lutheran church of history. The positions of many of these brethren were perfectly antagonistic. Some (as Dr. Schmucker, Sr., and G. Shober) were in favor of preserving the Augsburg Confession in its integrity, as the great doctrinal basis of the church; others, as Dr. Endress, desired to have it merely as a historical basis; others were opposed to every thing in the shape of a confession of faith; and not a few, especially among the laity, had not, in all probability, any definite ideas upon the subject, except that they wished to preserve the orthodoxy and evangelical character of the church according to their understanding of these things. *And, most assuredly there was at that time, no development of the idea of an American Lutheran Church as distinct from a German or a European one.*

Fourthly, the work, as a whole, is a very unsatisfactory presentation of the subject on which it treats. The conception of the plan of the book is good, but the manner in which it is carried out, is far from meeting the expectations which the announcement of the plan had awakened, and is much below what such a work ought to be. It professes to illustrate and sustain the Augsburg Confession "chiefly by scripture proofs," whereas the space occupied by scripture proofs is very insignificant, those cited are not always most directly in point, whilst many of the best proofs for the doctrines under consideration, are omitted altogether. The quotations from Lutheran writers are entirely too brief, and are consequently unsatisfactory to the reader, as well as unjust to the writers. The extracts are

necessarily torn from the connections in which they occur, and no opportunity, of course, is afforded the writers to explain the meaning which their language conveys, or give reasons for the sentiments expressed. We devoutly hope no one will take such liberties with any thing that we have written, and present us in such an unfavorable light before the world after we are dead. The "Formula, &c.," might properly have been omitted, as it is not necessary to the design of the work, and is moreover in the hands of every church member who owns the hymn book, and sufficient space would then have been obtained without increasing the size of the volume, for more complete scripture proofs, as well as more extended extracts from Lutheran divines. If the author had set out with the professed intention of making the Lutheran church look ridiculous by presenting the greatest conceivable mass of contradictions between the author and the confession, between the author and the writers he has quoted, and between those writers themselves, he could hardly have accomplished his work more successfully than is done in this volume. We may refer for an illustration to "Art. ix concerning baptism." Here the author has drawn black lines around the words in the article, "that it is necessary to salvation," to indicate that this sentiment is in his opinion "erroneous," and yet in the notes on the article he proceeds to establish its "necessity," because "(a) It is necessary as the *initiatory* ordinance in the christian church," and "(b) Baptism is necessary as a means of grace." He might have saved himself the superfluous labor of immediately adding, "no intelligent Lutheran believes in the *absolute* necessity of this ordinance to salvation under all circumstances," for the "*absolute* necessity of this ordinance to salvation under all circumstances," was never a dogma of the Lutheran church, nor, so far as we know, of any other. In his extracts from "standard Lutheran theologians of Europe and America," under this article, Gerhard and König are represented as teaching that "infants do believe," whereas the author immediately adds, "no intelligent Lutherans at present," believe "that infants exercise faith." He quotes König as asserting that by baptism "infants are regenerated," whilst Göring exclaims, "I hate the doctrine that baptism is regeneration with all my soul." And yet whilst Göring in this quotation expresses intense hatred to "the doctrine that baptism is regeneration," a doctrine that no one, especially no Lutheran ever held, he is yet represented in the same extract as stating that baptism is "a means of regeneration—a means by which God effects and bestows it," which is the only doctrine which the Lutheran

church has ever held on this subject. We fear that if members of other denominations have no other means of judging of the ability and consistency of "standard Lutheran theologians in Europe and America," than those which this book affords them, the Lutheran church will assume a very sorry figure in their estimation.

Finally, we do not understand how the author can reconcile the character of the Manual with the account which he has given of it, under his own name, in the *Evangelical Review* for April of this year (1855) pp. 468 and 469. "The design of this work is to present in a portable form the *Mother Symbol* of the Reformation, with scripture proofs printed in full, and notes *illustrative* of the doctrines and duties taught." If he had said "notes *destructive*" of those doctrines, he would, we think, have been nearer the truth. Again he tells us, "on the few points, on which divergent opinions exist among us, authors of both sides are heard, and *no polemics introduced*, so that * * * moderate men of neither class will have reason to complain." "No polemics introduced!" What foundation there is for such a statement, our readers may judge from the foregoing. We desire to be "moderate" in all things, especially in theological controversy, ever praying with Melancthon: "From the ravings and rage of theologians, good Lord, deliver us!" but to pretend that we are satisfied with such a production, or to withhold our candid opinion in regard to it, greatly transcends the limits of our moderation. In a word, we deeply regret the appearance of this book. It will add nothing to its author's literary or theological reputation, will not give either those within or those without the Lutheran church a clearer or more correct view of its history or of its doctrines, or tend to produce greater harmony of sentiment, or efficiency of action among us. But God reigns; he has established the church of his Son, and that church must continue and grow in despite of the weakness of its friends, and the wrath of its foes.

ARTICLE VIII.

SPIRITUALISM AND SPIRIT-RAPPING.

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THE subject announced for discussion is no ordinary theme. Minds of a materialistic tendency may indeed regard spiritualism as a sublime folly, but those who have suitable conceptions of the mysteries of their own spiritual organization, and the lofty functions of spiritual beings in general, must look upon the subject as eminently worthy of profound investigation. There have been periods in the history of the past, when materialism prevailed to such an extent, that many regarded their own structure as a bit of organized dust pulsating with conflicting emotions, and capable of performing functions somewhat more elevated than the brute, but claiming no higher origin and no nobler destiny. Happily for the race, these brutalizers of mankind have almost entirely passed away, and if occasionally there is one found who maintains that the soul will be involved in the ruins of the body, his brain is as sluggish as the body in which it resides, and is, therefore, not capable of much mischief to others. For the last several years men have been tending towards the other extreme, and multitudes now dissatisfied with those immense fields over which the human mind may range in safety, and gather the choicest flowers that adorn the ample theatre of learning, they have carried their investigations to the invisible world, and aspire to the knowledge of disembodied spirits.

Viewed in their isolated character, those spiritual manifestations perplex the wise, and alarm the ignorant. They are shrouded in dark mystery, making them all the more attractive, because impenetrably veiled to human scrutiny. When entering upon the investigation of such a subject, we are conscious of far different feelings than those we experience, when setting about the demonstration of some abstruse but certain proposition. Spiritualism is so aerial, so vast, so infinite in its bearings, and so transcendental in its nature, that it does not admit of the absolutely certain deductions of reason from undisputed premises; nor those logical inferences from clearly defined principles, which may be commanded in many other discussions. Demonstrative propositions may be dealt with as we do with a building—either lay the foundation and then rear

the superstructure, until every beam is in its appropriate position, and the crowning block proclaims its completion—or we may reverse the process, and separate and remove one by one, until all its materials are displaced, and the nature of the structure is revealed to the scrutiny of man. It may be necessary, in this instance, partially to call to our aid both these processes, together with another method current among dialecticians.

I have said the subject is no ordinary one, and it is not—whether we regard its intrinsic character, or contemplate the effects which it has already produced, and is still producing in society. Spiritualism has for a considerable time occupied a large share of public attention. Unlike many other delusions, it is not confined to any particular class. While it has found victims among the illiterate, the lovers of the marvelous, and the superstitious, its influence is by no means limited to these classes. It has infused its delirium into lofty minds—made converts among the learned, and prostituted exalted talent to the basest purposes. It has diffused its malaria over a wide extent on the intellectual fields of society—it ranges from the lowly to the lofty—from the humblest members of community to men in high official stations.

Journals and writers unfriendly to the system, have made it a subject of ridicule and denunciation; and its adherents availing themselves of this, at once proclaimed themselves persecuted, and assumed the heroic airs of martyrs. If Judge Edmunds had experienced half the humiliation and grief, which he asserts he endured before he surrendered the consent of his mind to publish his convictions of its truth, and a defense of its principles, he never would have lived to announce himself the champion of the system. But this cry of persecution to which they gave utterance, was unquestionably a successful way to cultivate sympathy for the cause; for the noblest impulses of humanity rise up to defend the injured and oppressed. But however absurd all their pretensions may be, they cannot be reclaimed, nor destroyed by denunciations. Ridicule is not the test of truth, neither is it an antidote for error. A thing that moves amid the sanctities of human sensibilities, and plays among the profound deliberations of the intellect, hovers about the holiest shrines of the spirit, and appeals to the loftiest instincts of immortal beings, cannot be scouted from the stage, nor annihilated by a frown. They who scoff at that which painfully affects human beings, may smile complacently upon the credulous, and glory in their skepticism; but such men have not yet learned their responsibilities to society.

These spiritual manifestations, whether wholly or in part the offspring of imposture, have already been instrumental in sending the most distressing afflictions upon our fellow-men.

It has already made sad havoc among immortal hopes! It has blighted homes! It has dethroned reason in many minds! It has dissolved the tenderest ties of nature; it has broken up households and annulled the laws of heaven; it has divorced hearts joined in holy wedlock, and under pretence of executing direct revelations from the Holy One, given currency to the foulest adulteries, and the most abhorrent licentiousness. Any system productive of such lamentable effects as those which have marked the progress of Spirit-rapping, demands an inquiry into its origin and character, however painful or laborious such an investigation may be found. There are few topics now agitating the public mind that can compare with its bewitching and varied resources to vitiate human society, and to threaten more alarmingly the most important relations in life.

A few years ago, in a town on the Delaware, a young physician, of superior talent and thorough education, led a blooming and highly respectable bride to the altar, and there vowed to cherish her through life. His intellectual and social qualities, associated with high professional skill, soon secured him an enviable reputation. He rose with astonishing rapidity; he amassed a handsome fortune, and a more excellent or lovelier family could rarely be found. With a charming wife and an interesting group of children, he was the happy monarch of a happy home. But in an evil hour the tempter came, his curiosity was awakened by the reported spiritual manifestations produced by a few strolling spirit-rappers. Relying too confidently upon his intellectual strength, he determined to discover their secret, and then expose the imposture. He joined the magic circle, and soon became a medium. All the enthusiasm of his nature was kindled into burning under the singularly exciting hallucinations, and thoroughly fascinated, he seemed as the passive victim charmed by a monster. Shortly after his induction into the mysteries of the system, a spirit communicated the astounding intelligence that he was not properly mated. It was intimated that the intelligent wife of his bosom, and the beautiful mother of his children, could not be a legitimate companion, because the *spirit* said she possessed not those spiritual affinities necessary to exalt him to his rightful position in the intelligent universe. He hearkened to the voice of the demon—he took unto himself a spiritual wife,

and lived in confessed adultery. When the church of which he had been a prominent and honored member, excommunicated him, he resisted the action of the vestry, and refused to relinquish his pew, but attempted to retain his position in the church, and enjoy, as formerly, the privileges of membership. Such was the strength of his delusion, that he verily believed he was doing right, though his conduct contravened human and divine law, and his life was a foul blot upon society. He kept up his spiritual associations, notwithstanding the remonstrances of his friends, and the tears of an injured wife, until his brilliant and strong mind was thoroughly shattered, and his heart so debased, that he recognized nothing that his depraved nature dictated as morally evil; and finally he sank, a doomed and dishonored man, into an untimely grave. The shame and guilt of the husband soon crushed the spirit of that amiable wife, and her aching heart shortly after found repose in the home of the injured and the weary. The poor children are left to remember the shame and fall of the once noble father, and to deplore the early death of their affectionate mother.

Are such scenes fitted to invite ridicule? Is a system that sends such blinding and blighting curses upon human intellects, and that empties such dark woes upon the homes of earth, to be uprooted by the breath of scorn? Ah, no! no! ten thousand times no! Its character must be exposed—the monster must be stripped of his disguises, and have his ghastly deformities unveiled; and the practical effects produced by it delineated, that those tempted to enter the magic circle of its influence may shrink appalled, as they would from the fangs of the serpent. The incident detailed is not an isolated case, nor the only one induced by extraordinary mental excitement; such are of daily occurrence. Multitudes have had their peace destroyed, their minds perverted, and their reason dethroned, by this fascinating but satanic delusion. Society is summoned to the melancholy task of deploring, not only the fall of the humble, but also of the exalted. Alas! who can think it prudent to dally with the monster, when such minds as those of Edmunds, and Talmadge, are hurled by its fascinations from high judicial positions, to the companionship of libertines and prostitutes.

The suggestions of sound philosophy, as well as the instincts of humanity, demand of us, a charitable bearing towards those whose credulity provokes a smile. Whatever the nature of the object may be that agitates the social state, and carries the popular mind in one particular direction, though it should have stamped upon its surface the insignia of the grossest er-

ror that ever sprang from the mind of erring man; though it be the most melancholy delusion that has ever afflicted mankind, we are bound, either in our private or public capacity, dispassionately to examine its constituent elements, its tendencies in relation to the social state, and to do what we can to neutralize its effects, or, if possible, prevent them; by shattering the broken cisterns from which they flow. I am aware, that even an attempt to unfold the true character of these spiritual manifestations will, with some, become a matter of ridicule, for in their estimation it is superlative folly to treat these things with any degree of seriousness. Science acknowledges no invisible world, and credits neither the existence of good nor evil spirits, and therefore, scouts everything as trickery which cannot be explained on natural principles. Not only those versed in the natural sciences, but theologians have fallen in with this view to such an extent, that the rationalists of Germany, and the expounders of a "liberal christianity in America," explain away, or openly reject all the miraculous incidents in biblical history. They acknowledge not the existence of the arch-spirit of evil, and therefore discredit all satanic agency in connection with those phenomena which science fails to explain. So far from coinciding with this view, we believe that almost every error is the shadow of some great truth, but instead of rashly denouncing it, we should strive to dispel its darkness, and lead back those wandering stars to the truth, from which they have become estranged.

It is a subject which can no longer be regarded with indifference by the christian or the philanthropist. It has acquired such internal force, that its destructive energy is as wide-spread as it is appalling. It gathers within the compass of its influence many immortal minds, whose combined energies are consecrated to its advancement, and the infection is spreading with alarming rapidity. In the language of one fully versed in its diabolical mysteries, "it seizes upon all classes, ministers of religion, lawyers, judges, physicians, comedians, rich and poor, learned and unlearned." It is said by one of their organs, that they have three hundred circles or clubs in the city of Philadelphia, and perhaps several millions in the United States. They have their own literature. Their weekly journals and quarterlies; their volumes issuing continually from the press, and all filled with professed revelations from the spirit-world. It is intended to supplant christianity. Judge Edmunds, in his work on Spiritualism, makes an estimate of the probable number of our population who attend the churches of the different denominations, and concludes that there are "nine mil-

lions three hundred and sixty-three thousand six hundred and ninety-four, who could not go to church if they would ;" he consoles himself with the belief that this new system may subserve the place and office of the church of God ; or in other words, if it be generally adopted, there is no farther need of christianity. And that he regards it as his mission to destroy the church of Christ, is manifest from the fact, that one of the obligations enjoined upon him by a spirit, he gives in the following language : "Your duty will be to lead the mind away from these theological errors; they have warped the soul too long already." In this same book is denied the fall of man, the divinity of Christ, the vicarious atonement, and indeed every fundamental doctrine of our holy religion, and yet they pretend to be the true expounders of the Bible. Yet notwithstanding the rank infidelity promulgated by these men, and the fearful efforts put forth to multiply converts to this soul-destroying system, there has been scarcely a serious effort made to expose the nature of these errors, or to warn the unsuspecting against the insidious influence, and the seductive but ruinous charms of this system. And seeing that these teachings are in open conflict with the Bible ; striking at the vitals of the christian religion, I am amazed that professors of the gospel and ministers of religion content themselves by simply ridiculing the subject, or expending their sarcasm and wit upon those writings which are doing such immense mischief in society. They may, in their self-complacency, regard the effusions of spiritualists as the incoherent ravings of harmless maniacs. But while they amuse themselves by uttering an occasional witicism, or in their heat denounce spiritualists as "knaves," and "dupes," the delusion is making friends among their flocks, and destroying those who might have escaped its withering curse, by a timely admonition not to tamper with that which has already proved so fatal to the hopes and happiness of thousands. Can we remain indifferent while it is spreading desolation over homes, poisoning the fountains of social life, and breaking up christian congregations ? Surely that system of evil which selects its victims from all classes, and which bears, with the tremendous energy of great names, and gifted minds, against the Bible and all the cherished associations and hopes which it inspires, demands from christian men active exertions to circumscribe its influence, and resist its destructive tendencies. It is one of the various aspects of infidelity, clothed in apparel of light, and because of its religious guise, the more to be dreaded. Stripped of its borrowed drapery, it would be divested of its strength. But linking its

errors with things that are true ; formally clinging to the Bible, while it secretly undermines the foundations of eternal truth ; applauding the character of Christ, but nullifying his doctrines ; shouting forth its hosannahs to David's son, it labors to crucify David's Lord ; it constitutes perhaps the worst enemy that the cause of the great Redeemer has ever encountered. Let us separate the wheat from the chaff ; the genuine from the spurious, avoiding the twofold error of rejecting the good with the evil, or receiving the evil with the good ; for SPIRITUALISM is a compound of the fabulous and the real, a mixture of truth and error. What, then, is true SPIRITUALISM ?

TRUE SPIRITUALISM.

Spiritualism, as distinguished from Materialism, is an ancient and well authenticated dogma. It is one of those doctrines which has its foundation in the religious consciousness of man. Revelation was not needed to convince man of spiritual existences, but its mission was clearly to define, with the glowing light of inspiration, the nature and offices of those unseen intelligences, whose existence and presence were intimated by the intuitions of the human mind. That system popularly known as spiritual manifestations, or as characterized by Judge Edmunds, Spiritualism, has availed itself of the force of these innate convictions of man, in connection with the teachings of the oracles of God, to build up one of the most fascinating and grossest impostures that has ever cursed the world. An imposture that will never be properly met, nor successfully refuted and overthrown by calling it hard names. To denounce it as totally false, will only multiply its converts, for all who know anything of their spiritual structure, and who are accustomed to believe upon the testimony of their internal and external sense, must know that it is not wholly visionary or imaginary in its effects, and will therefore more likely be driven to its adoption by indiscriminate denunciations of the system, than be properly guarded against its delusions. It can only be shorn of its strength, and disrobed of its fascinating apparel, by analyzing the elements of which it is made up, leave to it that which is properly its own, and restore to their rightful sources, those which it has stolen from the Bible and the cause of truth, and incorporated with its errors, into a dangerous system.

Men have always believed in the existence of invisible spiritual beings. The ancient Pagans had their divinities by thousands. Their hills and valleys, their fountains and groves

were peopled with ærial beings. Their characters and offices were as varied as the conceptions of those who worshipped them. The flaming orbs of the firmament were but spirits robed in glory. "In the revolutions of the sun, they saw the path of Phœbus, as seated in his fiery car, and borne along by immortal steeds, he poured light and joy over the universe. The sea, too, had its rulers. In its coral palaces, Thetis and her nymphs celebrated their mysterious revels; while through the blue waters, the long-haired Triton floated in his car of pearl, and guided some favored bark from the whirlpool or rock. To the believers in this ancient creed, it was not only a matter of poetic imagination, but of actual faith, that

"Millions of spiritual creatures walked the earth
Unseen, both when we wake, and when we sleep."

The belief in the existence of spirits was as wide-spread as humanity, and however erroneous many of their ideas were, they yet had their common origin in the creed written upon the human heart. It is one of those universal truths which demands no proof. In the language of Cicero, the concurrent testimony of mankind on any subject, gives it all the force and authority of a law of nature.

Had there, however, been no such belief, so generally current among mankind, the infinite Sovereign revealed to Patriarchs and Prophets, the fact that there are spiritual beings, holy and unholy. Angelic appearances were common in patriarchal times. Important revelations were made to those favored by the Most High, by messengers from heaven. Abraham and Lot, Isaac and Jacob, were thus often brought in direct communication with the father of their spirits. Gabriel was sent to Daniel, and on his passage to the prophet, was hindered by an evil spirit. "The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me." The same prophet, speaking of a heavenly vision vouchsafed to him, says: "Thousands, thousands ministered unto him, and ten thousand times ten thousand stood before him." Indeed all the inspired writers testify of the existence of spirits. The adorable Savior still more clearly unfolded the mysteries of the spirit-world. He partially removed the veil which shrouded from human scrutiny the beings and activities of the invisible state. He cast out devils, and restored the possessed to their friends and society. He warned us against that arch fiend, the prince of evil, whose sleepless malice is ever exerted against the sons of God. When, for the instruction of his disciples, he demanded the name of one of those spirits which he cast out, it replied,

our name is legion, for we are many. When a certain one drew the sword in his defence, he said: I could command twelve legions of angels to overcome my enemies. Since Christ and his apostles shed so much light on the spirit-world, it cannot be a matter of doubt whether we are, or are not, encompassed by "a great cloud of witnesses," or invisible, but active spectators of the scenes of our present life. Catholics and Protestants, disagreeing on many other points, have, with beautiful unanimity, proclaimed to the world their belief in the existence of good and evil angels. Without further argument, therefore, it may be stated as an irrefutable fact, that there are invisible spirits. Among these, as among men, there are different ranks and orders. They are called by various titles; there are thrones and dominions; principalities and powers; superiors and inferiors; rulers and subjects. As the divine creator of these intelligences is infinitely holy, all the creatures of his power came from his hands with holy natures, and fitted for the discharge of lofty functions. The invisible spiritual universe, therefore, at one time was clothed with an air of peace. Perfect harmony reigned through the illimitable empire of Jehovah. They were his messengers; the flaming executioners of his sovereign will. But the annals of God's empire have registered a scene which broke that harmony. Some aspiring prince of the celestial world cherished a thought of rebellion against his glorious Lord, and having infused the unholy purpose into the minds of some of his associates, they conspired against the throne of the Eternal. But the omnipotent Maker of all, cast them out from his glorious presence. "For God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2: 4. It does not appear from scripture, that these fallen sons of light lost any property but that of holiness. They are doubtless quite as capable of high intellectual exertion now, as while the raptures of heaven flowed in thrilling streams through their immortal capacities; they still bear upon their natures those marks of grandeur that distinguished them in their unfallen glory. And as they could bring unmeasured energy to the execution of their work for the glory of the universe, so may they now be the masters of a power whose depth and force the human intellect cannot fathom; a fact still more appalling is, that their tremendous faculties are no longer exerted for the divine glory or man's good. While good angels are occupied in furthering the interests of redemption, and "ministering to the heirs of salvation," the fallen angels are in a hostile attitude towards God

and man. It is their office to corrupt ; to seduce and to destroy. They labor to cover with the blight of death and the gloom of damnation, the fair fields of that universe through which they once coursed on cheerful wing to bless and beautify. It is not probable that they are rigidly confined to one particular locality, but from the intimations of the Redeemer, and the declarations of his apostles, it seems manifest that they traverse the world, fly in the air, and mingle in the affairs of mankind. Whoever penetrates the surface of things, and with a philosophical spirit investigates the springs of human action, or measures the resources of human wisdom, must recognize in those great movements which have overturned thrones, and radically changed governments, a power superhuman. In many of the great historical epochs, it were folly to ascribe to simply human means, the changes wrought, or the ends accomplished. We recognize the presence of God, either in manifest interpositions, or in providential influences, in that history of miracles, through the influence of which the Hebrew slaves of Egypt are delivered from a painful vassalage, conducted through the sea and the wilderness, and finally built up into a great nation. And it would justly be regarded as impious, not to recognize the agency of God and his angels, in the birth, growth and prosperity of the American republic. That is a shallow view of history which sees only human forces active in the creation of its facts. There is in the rise and progress of nations, much that must be ascribed to a superhuman power ; there are in the progress of earthly events the fierce conflicts of invisible powers. If God, when accepting the penitential tears and sacrifices of Israel, cause one of his angels to slay eighty thousand of the Assyrians in one night, might he not permit the evil spirits to mingle in the councils, and to fight against those who have made themselves the subjects of his displeasure. That war which Lucifer, with his confederates, waged against the God of the universe, will continue while this world remains a theatre of crime. "All history, if we did but understand it, is little else but the history of the conflict between these invisible powers ; and till we learn this fact, in vain shall we pride ourselves on our philosophies of history." It is impossible that the student of prophecy, who is deeply penetrated with the conviction that the "Most High ruleth in the kingdom of men," should not see in those agitations which now convulse nations, the great purposes of Jehovah in collision with the powers of earth. It is quite as unphilosophical, as it is Atheistic, to regard our earth and its kingdoms, either isolated or disconnected from the re-

mainder of God's universe. Though resting under his displeasure because of sin, he has not surrendered it to Satan, nor left it to a cheerless destiny, for he has set in motion those regenerating agencies which will ultimately remove its pollutions, and reclaiming it to its rightful owner, will lead it back, dazzling with a holiness as spotless as that glory in which the image of its Maker was reflected, when it moved in its unfallen grandeur. Until that event shall be celebrated through his empire, this world must be a scene of conflict, in which God and his holy ones, angels, men, and devils will participate.— Thus far, or this kind of spiritualism or spiritual intercourse, I can cordially accept; for all this intercourse between the visible and invisible world, God himself has taught me. Did I think otherwise, I would first impose upon my mind an unpardonable blindness, and an incurable infidelity concerning the divine word, did I not behold in the stirring events now abroad, an agency higher than human, and activities more exalted than those of mortals. God chooses, raises up and sends forth instruments to promote his glory; his purposes instinct with omnipotence, are mightier than the marshalled hosts of earthly kingdoms, and before his will the grandeurs of earth wither, thrones fall, and kings perish!

Besides angelic beings, there are also invisible spirits that were once shrined in houses of clay. Concerning these there is little said in the scriptures beyond the fact, that they are happy or miserable in the spirit-world. Death has no effect upon the moral character of men, it is a dissolution, not a regeneration, and therefore, at their departure, they carry with them those frames and dispositions which characterized them here. The departed are, therefore, associated in the invisible world either with good or wicked angels, as their moral qualifications may fit them for one or the other class of spirits. These spiritual intelligences, whether angelic or human in their origin, are actively employed. They certainly perform some sort of functions, for activity is a necessary law of spirit. Neither is it unreasonable suppose that the disembodied mingle in the activities of mortals. They may hover around some fondly cherished ones, who are still on their pilgrimage to another world. I grant, moreover, that there is nothing in God's inspired word, to prove that the departed are always confined at some distant point, neither does it accord with our ideas of the character of spirits, to suppose that they are as circumscribed in their operations, and as limited in their movements and apprehensions as mortals. It has been beautifully remarked that, between the mortal and immortal, no gulf inter-

poses. "The visible world and the invisible world are, doubtless, in very close contact; there is, indeed, a veil on our eyes, preventing our gazing on spiritual beings and things, but we doubt not that whatsoever passes upon earth, is open to the view of higher and immaterial creatures. And as we are sure that a man of piety enlists good angels on his side, and engages them to perform towards him the ministrations of kindness, we know not why there cannot be such a thing as a man whose wickedness has caused his being abandoned by the spirit of God, and who in this, his desertion, has thrown open to evil angels the chambers of his soul, and made himself so completely their instrument, that they may use him in the uttering or working of miracles." This view of a distinguished divine, accords fully with the sentiments already advanced. I am fully persuaded that evil angels may as completely control the functions of a wicked man's spiritual nature, as good men have been controlled by the inspiration of God, by which they uttered the purposes of the infinite sovereign.

Such a contiguity of the visible and invisible world, is moreover in perfect harmony with our conceptions of the nature of God's empire. This wondrous universe is a perfect structure; an organism in which all the parts are closely linked and dependent on each other. From the central vitalizing and sustaining power, to the most minute or insignificant creation, there is a viewless chain connecting one with the other, and thus all constituting a grand whole; and along these chains, which bind in union all the departments and parts, currents of sympathy circulate, so that a vibration in one part, however minute, will send its pulsations throughout the entire extent of this vast materialism. We know, to a limited degree, the operations of the law of affinity in the kingdom of nature, but this law is little understood in its relation to the spirit-world. We cannot doubt that the immense community, the vast commonwealth of spiritual beings, alike in their moral attributes of character, stand en rapport with each other, so that by those invisible filaments of influence that spread from one to the other, the humblest, as well as the most exalted member, is sending out, through all the channels of the spiritual universe, the emanations of his mind. "As in the external and visible world, the fall of a pebble agitates, not perceptibly indeed, but actually, the whole mass of the globe," thus in the world of spirits, every act of an individual member is felt by every intelligent being that stands in union with him. For if the opinion of philosophers is founded in truth, that the universe is so nicely and sensitively strung, that the vibra-

tions of a pebble thrill through the wide limits of this material structure, it is much more philosophical and probable, that the undulations of thought, or the emotions rising up in one particular spirit, consciously or unconsciously, affect the whole universe of mind.

We are all sensible in our individuality of the intimate and responsive relation that each of us sustains to the outspread materialism above and around us. The silent utterances of nature are addressed to our inner man, and are not only felt, but partially understood by the spirit within us. The materialistic tendencies must indeed be very decided in that individual, who does not experience a conscious elevation of thought and feeling, when contemplating material objects possessing the attributes of the beautiful and grand. If his mental operations are at all elevated, and his heart measurably freed from the noisome cares of the world, he cannot spend a single hour amid the solitudes of the wilderness, or under the flaming canopy of heaven, without experiencing in the profound sanctuary of his soul, something of the peace that reigns in the quiet skies, and an exaltation of his emotions, and a loftiness of intellectual exertion, which he never could have realized in the crowded city, or while his mind was agitated by the cares and pressures of his avocation. All that is truly poetic, all that is beautiful or sublime in human conceptions, like all the offspring of high genius, are but the embodiments in language, of those burning inspirations that first came flashing from the glorious shrines of nature, and like troops of bright spirits, peopled the poet's mind, before they were touched by the creative hand that gave them form. Now if there is this acknowledged sympathy between man's spiritual nature and the immense materialism that surrounds him, how much more reasonable is the belief that communications and intercommunications are incessantly going on between the same orders of spirits which pervade the universe.

To this extent reason and revelation alike teach us it is safe to go. And in this spiritualism I have unfeigned and implicit confidence. I may still go farther in admissions of that which transpires within my own breast. My consciousness apprizes me of the presence of thoughts, impulses, aspirations, and yearnings which never could have originated in my own nature, they are often products entirely distinct and foreign in their elements from that of which man is capable, and therefore must have come from some spiritual influence exerted upon my mind. Such is no doubt the experience of all men, and if human testimony is at all reliable, numerous instances

might be cited, when under the force of good and evil impressions, persons have been carried forward with an irresistible power, to the execution of benevolent or malevolent deeds.

It is an article of christian faith, that the spirit of God regenerates those souls whose consent makes them accessible to his operations; that he fashions the depraved spirit into a new creation; so that, as in the beginning, the dark unshapen chaos assumed appropriate proportions, and was clothed with an excellent glory, while his influence brooded over the scene, thus does he now beautify the saints with the graces of salvation. He displaces the enmity of the carnal mind by love, sinful thoughts, desires and emotions, by opposite affections, and makes the soul of regenerate man instinct with the forces of a new and holy life. This dogma of regeneration is based upon the presumption that man is naturally depraved, and under the absolute dominion of satan. Indeed the whole structure and significance of christianity and its ordinances, rest upon the fact that man is susceptible of powerful spiritual influences, both good and evil. The fact that the soul does not open to the light of heaven, as the flower unfolds itself to the sun, and becomes not the shrine of the august presence of Deity, implies that it is the victim of satanic delusion. The Holy Ghost and Satan stand opposed to each other, and come in conflict where a deliverance from darkness and sin is effected. Those who deny the personality of Satan, and the existence of evil spirits, might as well, and virtually do, repudiate christianity. For if the kingdom of darkness and its rulers are divested of reality and existence, then is the gospel objectless, and must, of necessity, lose all force and significance, or if it could succeed in retaining its form as a system, it would have nothing positive about it. This is well known and duly appreciated by those who reject Christ and his religion. One of the most distinguished opponents of christianity, and a man of superior acuteness, very justly observes in one of his dissertations: "Prove to unbelievers the existence of evil spirits, and you will, by that alone, force them to concede all your dogmas."

And why should christians, and especially ministers, hesitate to proclaim their unequivocal belief in the existence of Satan and his fallen associates, and their intervention in human affairs, when it is distinctly affirmed that Christ came into the world "that he might destroy the works of the devil." If no such being exists, or is the creation of a superstitious instinct, then the Savior's mission has no motive, no object, and christianity, the hope of the lost, is a sheer fable. Abhorrent as

such a conclusion must be to every holy sentiment, there is no other alternative for those who imagine that the refinement of the age is too far advanced to receive these primitive and positive teachings of the gospel. It is a humiliating reflection that there are men in orthodox denominations, professed ambassadors for Christ, who would take it as the highest indignity, if any one should raise a question whether their credentials were drawn in heaven, who yet, through a time-serving fear, or the charge of superstition, refuse to identify themselves with the doctrines of Christ, so as to assert their belief in the existence of evil spirits. Yet where is the denomination claiming an orthodox faith, that in baptism or confirmation does not require of applicants for membership to renounce the world, the flesh and the devil? Catholics and Protestants, on these occasions, demand a recognition of Satan's existence and agency, for they could not require a renunciation of that which has no existence. This is an important consideration, not merely as it may affect our subsequent argument, but also in view of its influence on the success of the gospel in its action upon human beings.

Another doctrine connected with this branch of the subject, is the belief in guardian angels, so general among christians, which, though a non-essential in the matter of salvation, has, notwithstanding, an elevating and purifying influence upon the mind, and is highly consolatory to those struggling through the dark scenes of this world, towards the rapturous glory that flashes to the eye of faith. Though the manner of their guardianship is not distinctly defined, yet the persuasion of their presence and guidance inspires confidence, and fortifies the heart of the pilgrim with indomitable courage, while he is fighting under the banner of Immanuel. Christianity does not isolate man from the rest of the intelligent creation, but true to the instincts and wants of our humanity, it opens avenues which bring into communication with his soul the entire universe of holy beings. The ladder which the patriarch saw stretching from earth to heaven, was not all a vision, but symbolic of those experiences which repeat themselves in believers from age to age. Such a view is eminently consistent with the revealed character of the great God whom we serve. He is no tyrant, shut up in a gorgeous palace, and casting an indifferent look upon his feeble subjects, but a God of boundless love; a father merciful and gracious, who has adopted us as sons and daughters into his family, and established a most real and affectionate intercourse. "Thus saith the high and lofty one whose name is holy, I dwell in the high and holy

place, and with him also, who is of an humble and contrite heart, to revive the spirit of the humble, and the heart of the contrite ones." He is the spring of joys unspeakable and full of glory; the fountain whence issue the loftiest raptures that thrill the immortal spirit outside the circle of heaven. The Redeemer of the world, in his promise of the comforter, assures the disciples that himself and the father will take up their abode in those hearts that have become the temples of the Holy Ghost. The soul of the pious is, therefore, en rapport with heaven.

In addition to this direct communication of the adorable Trinity with the spirit of man, there is the agency of angels, which is continually exerted for the benefit of man. "He gives his angels charge concerning them, lest they dash their foot against a stone." "Are they not all ministering spirits, sent forth to minister to the heirs of salvation?" It may be well here to pause a moment, to hear what the scriptures say concerning these spirits. Our conceptions may indeed fail to measure their intellectual and moral capacities, yet enough is revealed to assure us that they are creatures far transcending ourselves in might and intelligence. "They are represented as God's ministers, executing the orders of his providence." They encircle his throne in a waiting attitude, to receive his commands, and on wings swift as thought, pass through the universe executing the divine will. As to their number, the Psalmist says, "the chariots of God are twenty thousand, even thousands of angels;" "they are represented as creatures of wonderful agility and swiftness of motion, and are therefore called cherubim, that is, winged creatures," and seraphim, or flames of fire, because of so strange a subtlety as to penetrate into any kind of bodies, yea, insinuate themselves into, and affect the very inward senses of men." An angel warned Joseph in a dream, and directed and guarded his flight to Egypt with the infant Savior. When Peter lay manacled in prison, and chained to two soldiers, on the midnight gloom there flashed through that dungeon the light of an angel's presence, who led him forth from his cell, and restored him to his circle of supplicating brethren. Much might be gathered from the page of inspiration, concerning the efficiency and energy of these celestial beings. Numerous instances are on record, when through their powerful ministrations, men were delivered from their enemies, or the consuming fire forgot its office, lions were deprived of their ferocity, and the elements were rendered harmless to the children of God. Seeing therefore that man is not doomed to a cheerless isolation from the Most High, and

is in union with the most powerful and holy beings of the universe, there is no occasion for him to seek the fellowship, or court the intercourse of evil spirits. All the wants of his nature are met in the provisions of the divine economy. Aided by the eternal spirit, and receiving important services by the sons of light, in his onward and upward struggles towards a cloudless immortality, he has need of nothing but a brave heart, a believing soul, and hopeful spirit, to make his happiness complete. This is spiritualism, taught by the holy scriptures, and confirmed by human experience. A spiritualism which harms no one, and is eminently consistent with the fitness of things. It pretends to no revelations beyond the inspired oracles, it vaunts no predictions, and has nothing in it at war with a rational and holy faith.

SATANIC AGENCY IN SPIRIT-RAPPING AND SPIRITUAL MANIFESTATIONS.

Far different in its nature and tendencies, is the spiritualism which we have been considering, from that modern system of imposture which assumed its name, and thus "stole the livery of heaven to serve the devil in." The manifestations of spirits which have for the last few years agitated the land, and disturbed and deranged the intellects of men, are as distinct from the realizations under the former, as heaven is from hell. Though professing to be "a new dispensation," and therefore to be of recent birth, it is as old as the corruptions of mankind. It is not the offspring of the nineteenth century, fruitful as this age has been in its inventions, it has not produced this hydra. Hoary antiquity is its mother, and Satan its father. Spirit-Rapping is but a child of a numerous family; or the same delusion under a new form. This I shall proceed to establish. And that I may do the system and votaries no injustice, I will briefly state its leading features, its pretensions, and the wonders which it professes to accomplish.

Their own authors are doubtless the most reliable witnesses in the case, and from these I quote. One who was perhaps the most conspicuous in giving currency to the system, and who certainly had no superiors intellectually, but has now abandoned his "dealings with familiar spirits," speaking of the origin and progress of it, remarks: "At first the great object was to establish the reality of the spiritual communications. This was to be done by the communication of secrets, either known only to the interrogator, or incapable of being known to the medium in any ordinary human or natural way. Sometimes the spirits played the part of fortune-tellers; some-

times they assumed to be prophets, and ventured to predict future events, but always events which either depended on them, or lay in the natural order, and which a knowledge of natural causes and effects could easily enable them to foresee. As the spiritual intercourse extended, the somnambule and rapping mediums ceased to be the only mediums. To the rapping mediums were added writing mediums and speaking mediums, and in some instances the spirits became actually visible to the seers, and telegraphed their messages by visible symbols, and occasionally in words."

The ends which it is contended the system subserves, are thus summed up by Judge Edmunds:

1. "The existence of man after the life on earth, is demonstrated beyond all peradventure.
2. It has also been demonstrated what death is.
3. It is demonstrated that our most secret thoughts can be known to and revealed by the intelligence which is thus surrounding us, and communing with us.
4. So, too, it is demonstrated that our conduct in this life, in a great measure, elaborates our destiny hereafter, and that our happiness in the next stage of existence, depends not upon our adherence to this or that sectarian faith, but upon the purity of our life here, and our obedience according to the lights we have to the great law of loving God and one another. *It is no vicarious atonement which is to redeem us, but we are to work out our own salvation.* THUS STRIKING FOR ONCE AND FOR AYE, A FATAL BLOW AT THE PERNICIOUS DOCTRINE WHICH HAS SO LONG TEMPTED MAN TO DEFER REPENTANCE.
5. We are taught the great doctrine of PROGRESSION.
6. That it is a new dispensation, designed to supplant the church of Christ."

From these and other statements, we may deduce the following, among other ends, which they profess to perform:

I. To hold communication with departed spirits. Many of their works are entirely made up of professed communications from the departed. Many as crude and ridiculous as language could make them, and if they proceed from spirits, they have grossly imposed upon those who received them by signing their names as Webster, Clay, Calhoun, Bacon, and others equally distinguished.

II. These spirits are said to make certain revelations respecting the spirit-world; and so far as I have examined them, in direct conflict with the word of God. During the early communications to those who for the first or second time interrogate them, they carefully abstain from a direct assault upon

the scriptures, but in some minor points may seem to corroborate the divine teachings ; but no sooner is the victim charmed than one after the other of the fundamental doctrines is stricken down.

III. They profess to lift the veil of futurity, and foretell things which are to happen.

IV. They consult spirits in relation to business enterprises, whether they will or will not be successful.

V. They pretend to give accurate information concerning the condition, the doings, the health and the prospects of absent friends, or the friends of interrogators.

These pretensions are certainly not very modest. It is manifest, therefore, that they arrogate to themselves prerogatives which God never delegated to his prophets or apostles, the former could only foretell future events under the inspiration of the Holy Ghost, so that it was not the human, but the divine mind which foretold, as it alone could foreknow ; and in the latter it was only the divine power imparted to the instrument through whom miracles were wrought. But these rappers clothe created spirits with the attributes of omniscience and omnipotence, which Christ has declared cannot belong to angels, the most exalted of his creatures, and therefore to none who occupy an inferior rank in the scale of intelligence. In what light are we then to regard this system ? We believe it to be a mixture of truth and error. But is it a new discovery, or has it any connection with the odic force in nature, said to have been discovered by Reichenbach ? Or is it a new dispensation (as they assert) designed to supersede the Jewish and christian ? We shall not rely for the solution of these questions upon the assertions of its votaries, but depend upon a careful examination of the system, and draw such conclusions as the elemental principles thereof may unfold to an impartial scrutiny. It is most obvious to the careful observer, that it possesses many features in common with those ancient impostures, which have, at different times, astonished and corrupted mankind. Its relation to the cause of God, its debasing tendencies and pernicious and blighting influence upon human hopes and happiness, clearly demonstrate that it is not from above, but from beneath ; not from God, but from Satan. It has nothing of light or heaven about its characteristics, but is intimately associated, in all its distinguishing traits, with the kingdom of darkness. Whatever of supernatural there may be in its manifestations, is produced by satanic agency. It has the vitalizing and directing power of those ancient systems, variously designated, but one in design, viz : to deceive and

injure man, and to oppose God. It is the old lying art practiced by evil men, resuscitated. It has been known to the world under the names of sorcery, magic, astrology, aeromancy, meteoromancy, pyromancy, hydromancy, geomancy, and others, or as it is in a general way designated by Cicero, the arts of divination. Persons disposed to be credulous become the ready dupes of these deceivers. Not these alone, however, but all classes are conscious of those constitutional tendencies, which would make them willing to test the arts of those who promised them information, which might affect them as individuals.

The human mind is so constituted, that it has always exhibited a strong desire to penetrate the mysteries of the future. Actuated by a disposition to ascertain the issue of present or projected enterprises, men have not scrupled to avail themselves of the questionable aid which diviners might furnish. Every nation was given to these arts. The far-famed oracle of Delphi was consulted by the Greeks, on all important occasions, and its responses were so shrewdly framed, as to admit of a twofold and opposite interpretation, so that whether the event fell out prosperously or adversely, the reputation of the oracle did not suffer, and in these cunningly framed answers to inquiries, we may recognize a strong resemblance to the responses of our present spirit-rappers. Herodotus records the most remarkable responses which the Delphian oracle delivered to the Athenians about the time of the invasion of Xerxes. As the Jewish kings inquired of the Lord, through their prophets, whether they should or should not undertake a war, so the pagan nations never entered into such conflicts, without first interrogating their oracles. This was a general custom among the leading nations, and will always prevail where men are involved in ignorance and superstition. For wherever there is ignorance concerning those phenomena which science traces to physical law, the fears of men are often greatly excited, as well as their anxieties, and their superstition so nourished as to debase their minds to such a degree that they seek to gratify their innate propensity to unravel the future, by means which have no other relation to the knowledge they seek to obtain, than that imparted by a troubled imagination. "Scarcely a single department of nature," says a writer, "but was appealed to, as furnishing, on certain conditions, good or bad omens of human destiny; and the aspect of things which by the most casual coincidence of some marked event or crisis in the life of one or two individuals, came to be regarded by a blind credulity, as the fixed and invariable precursor of a

similar result in the affairs of mankind in general. By such childish and irrational notions was the conduct of the heathen guided in the most important, no less than in the most ordinary occurrences of life; and from this arose the profession of augurs, soothsayers, et hoc genus omne, of impostors, who, ingrafting vulgar traditions on a small stock of knowledge, established their claims to the possession of an occult science, the importance and influence of which they dexterously increased, by associating with it, all that was pompous and imposing in the ceremonies of religion." The nodes adopted to wring from the womb of the future its unmaturing mysteries, were as numerous and various as the appearances of nature and art could furnish, so that from the revolutions of the heavenly bodies, to the dregs in a coffee-cup, there was scarcely anything which was not made prophetic, in some of its aspects, of things yet future. The Jews delighted in their Cabalistic philosophy. And to make it more imposing, they professed to derive their cabalistic mysteries from their ancient wise men, some referring their origin to Solomon, others invested them with a still higher antiquity, although it is generally conceded by the learned that these mysteries were imported from pagan nations, and that Simeon Schetachides, an Egyptian, was the founder of the cabalistic science. These mysteries were, in many respects, supposed to be the same as magic.

And if magic and the arts of divination did not originate in Egypt, they were certainly in high esteem among that people. When Moses performed miracles in the presence of the king, in order that he might authenticate his divine mission, Pharaoh called the magicians, who repeated a number of the same miracles. By what agency they wrought those wonders, how they transformed their rods into serpents, by what means they changed water into blood, and whence they procured the frogs which their incantations brought forth, are inquiries which have greatly perplexed those who investigated the subject. Some have followed that easy method, now so frequently current when difficulties are to be solved, and ascribed the miracles of the magicians to jugglery and legerdemain; and therefore contend that the serpents and frogs had been provided for the occasion. But this mode of explanation is embarrassed by manifold and formidable difficulties, and is at best nothing but an assumption for which they can produce no proof. As no one pretends to deny that they were regarded as much miracles by the observers, as those performed by Moses, it is assuredly more consistent with the facts in the case, to conclude that they were aided by an evil spiritual agency, or by Satan

himself, as they were intended to defeat the object which the messenger of God aimed to accomplish. That God permits Satan to exercise a considerable degree of power, is clearly taught in the Bible. The history of our race, moreover, furnishes innumerable instances where men were deluded, or vexed, or afflicted by the agency of the devil. It has been well observed by a master mind: "Earth, air and ocean may contain many things of which our philosophy has never dreamed."

The diviners of the pagan nations proved a great snare to the Israelites. And that magic, divination, and dealing with familiar spirits, were regarded as a real connexion with Satan, and as positively evil, appears manifest from the various prohibitions of these things in the holy word. In Deut. 18: 10, 11, Moses expressly forbids the practice of these arts. "There shall not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination to the Lord, and because of these abominations, the Lord thy God doth drive them (the Canaanites) from before thee." Notwithstanding this and other express prohibitions, the Israelites frequently resorted to the shrines of those oracles that were sustained, sometimes openly, and at other times secretly. Whenever living piety declined, and the people abandoned the service of the true God, these arts were resorted to, for the purpose of obtaining relief. The oracle at Endor, was no doubt established by the Canaanites, and that it was not wholly suppressed, is evident from the fact that Saul, in the day of his adversity, had recourse to the priestess that ministered at that shrine. However men have tortured that narrative, in order to evoke from it such an explanation as might accord with their previously formed views, the record palpable asserts an actual appearance of Samuel, and we must either reject the entire narrative as fabulous, or believe that the spirit of the prophet appeared. The priestess, as well as the doomed king, was affrighted by the apparition, and the unhappy monarch heard his doom pronounced by him who had anointed him king of Israel, and who had so often and so faithfully instructed him in those things which had reference to the individual and national prosperity of the people whom Saul governed. The Chaldean diviners, it is well known, had obtained great influence and power in their own country, and were exalted to positions of honor and trust, and while their office was invested

with rare prerogatives, they had secured such a hold upon the national mind, and were in such high repute among all classes, that their advice was uniformly sought, not only in relation to the weightier matter of state affairs, but also in unimportant things. So absolutely essential was their service esteemed, that no relation in life could be formed, no building reared, no journey undertaken, until the diviners had first designated the auspicious day. Palestine was overrun by these magicians. During the reign of the later kings of Israel, the nation was greatly corrupted, both in its rulers and subjects. Manassah, indeed, was conspicuous among the diviners, having first liberally patronized these magicians, he afterwards acquired great skill in the art of divination. 2 K. 21: 6. It is written: "And he made his son go through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards." In the same chapter, v. 11; "Because Manassah, king of Judah, hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, &c. Therefore, thus saith the Lord God of Israel, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle." It appears, therefore, from this record, that the same arts which God had forbidden through Moses, and for which the nation had been visited with divine judgments as often as they had become associated with enchantments, necromancy, and magic, had gained currency to an alarming extent during their later history. When our Savior appeared on earth, they were greatly addicted to these things. Indeed, idolatry and paganism, in all its varied forms and arts, reigned almost triumphant over all nations at that period. Paganism is just as certainly sustained and promoted by the devil, as the kingdom of heaven was built up and extended by the power of God. The most cultivated, as well as the most barbarous nations, encouraged and practiced the arts of divination at the time of the incarnation of Christ. Sacred and profane history are full of melancholy details of the sad results everywhere manifested, and unquestionably produced by satanic agency. I have not seen any intimation from any source, neither can I adduce any cogent proofs that those possessed of demons in the days of Christ, were persons who brought themselves into that deplorable condition by their personal "dealings with familiar spirits," yet to my mind it appears more than probable. When we look upon some of those unhappy creatures now in our lunatic asylums, and brought there by the influence which spiritual manifestations had upon their minds, there is much in their appearance, and

in their incoherent ravings, that corresponds with those cases recorded in the New Testament. There is assuredly no good philosophical objection to the supposition, but many considerations might be urged in favor of this opinion. We cannot entertain the thought that God would allow demons, who are all subject to his power, to enter the bodies of individuals, without the consent of those persons, and if so, it is far more rational to conclude that the parties had so surrendered themselves to satanic influence, as finally to be deprived of the power of their will, and all self-control. To account for the origin of these possessions, by contending that God permitted persons to become possessed of evil spirits, that the Messiahship of Christ might be established—that the mission of Jesus might be recognized as divine, because he cast out devils by his omnific command, is to assume a proposition not consonant with the general plan of God's dealings with his creatures, neither does it accord with any known principle of the divine government. But if we adopt the idea advanced, we may very satisfactorily account for the origin of that unhappy state in which many human beings were found, in the days of our Redeemer's public ministry on earth. We believe it altogether possible for a soul so to surrender itself to the devil, as to become absolutely subject to his dominion. There are many scripture phrases which seem to sustain this idea; "that they may be delivered from the power and dominion of the evil one;" "Who are taken captive at his will," and other declarations in which we find intimations that no limit can be assigned to the control which satan may acquire over a mind that yields to his influence.

In the Acts of Apostles, we find an interesting account of the extent to which those arts prevailed at that period. Ephesus was a stronghold of these impostors. After Paul had preached the gospel, and confirmed his mission by miracles, numbers of them were converted. These converted Ephesians instantly renounced their sorcery and magic, to which they had been addicted, and brought their books and consumed them. "Many that believed came and confessed, and showed their deeds. And many also of them, which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." These large sums of money had been expended in the purchase of works that treated of magic, and it conclusively demonstrates the fact, that all classes were more or less involved in the influence of those forbidden arts. Paul was clothed with extraordinary prerogatives, when he

came to Ephesus. Acts 19: 6; "And when Paul laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied." And in the eleventh and twelfth verses it is written, "God wrought *special* miracles by the hands of Paul. So that from his body were brought unto the sick handkerchiefs or aprons, and the disease departed from them, and the *evil spirits* went out of them." Why is it that extraordinary powers were conferred upon the apostle at that place? Manifestly for the reason, that the devil had great power in that city. They who were in league with the devil performed some sort of miracles through satanic agency, and probably made some predictions, such as spirit-rappers do at this day, and it was therefore necessary that after a similar manner, but by a different power, and a holy agency, he should overcome the devil. That the Ephesians had produced strange results by some species of magic, such as the servants of Pharaoh had done in the presence of Moses, cannot be doubted, and they would, therefore, naturally ascribe the miracles of Paul to a similar agency. "Hence the miracles which were to serve as credentials of christianity, required to be more than commonly potent, and such as were in no degree imitable by the dexterity of the juggler, or the incantation of the sorcerer." Finding that Paul wrought miracles in the name of Jesus, some of those men attempted to eject demons by the invocation of the same name. The seven sons of Sceva, a Jew exorcists, says the record, went to a man demoniacally possessed, and addressed the foul spirit, saying: "we adjure you by Jesus whom Paul preacheth." The spirit replied: "Jesus I know, and Paul I know, but who are ye?" "While the spirit professed submission to Jesus and to Paul, as his minister, he knew no right in these exorcists to dispossess him." And animating the man with supernatural strength, "he fell upon them, and forced them out of the house wounded and naked." There was also Simon Magus, who had attained great celebrity among men, on account of the wonderful feats which he performed, and whom the multitude styled, "the power of God." To ascribe all the results achieved by the magicians of old to legerdemain, and the various and singular effects produced by those acquainted with the occult sciences in the days of the apostles, would be as unphilosophical as to deny the presence of a spiritual agency in the performances of spirit-rappers of the present time.

At this stage of the discussion, I think it important to avail myself of the testimony of a highly distinguished biblical scholar, and a very eminent philological critic. In the "Syno-

nyms of the New Testament," by Dr. Trench, we find his opinion on this subject, in the following observations:

"In conformity with this same law" (one stated previously) of moral fitness in the selection of words, we meet with *προφητεῖν*, as the constant word in the New Testament to express the prophesying by the spirit of God; while directly a sacred writer has need to make mention of the lying art of heathen divination, he employs this word no longer, but *μαντεuesthai* in preference. What the essential difference between the two things, prophesying and soothsaying, the 'weissagen' and the 'wahrsagen' is, and why it was necessary to keep them distinct and apart, by different terms, used to designate the one and the other, we shall best perceive and understand when we have considered the etymology of one, at least, of the words. *μαντεύομαι* being from *μάντις*, is through it connected, as Plato has taught us, with *μανία* and *μαίνομαι*. It will follow from this, that the word has reference to the tumult of the mind, the fury, the temporary madness under which those, were, who were supposed to be possessed by the god, during the time that they delivered their oracles; this mantic fury of theirs, displaying itself in the eyes rolling, the lips foaming, the hair flying, with all other tokens of a more than natural agitation. It is quite possible that these symptoms were sometimes produced, as they were no doubt often heightened, in the seers, Pythonesses, Sybils, and the like, by the use of drugs, or by other artificial means. *Yet no one who believes that real spiritual forces underlie all forms of idolatry, but will also believe that there was often much more in these manifestations than mere trickery of this kind; no one with any insight into the awful mystery of the false worships of this world, but will believe that these symptoms were the evidence and expression of an actual connexion in which these persons stood to a spiritual world; a spiritual world, indeed, which was not above them, but beneath."*

Such are the conclusions, not hastily formed, of a profound thinker, concerning the satanic agency connected with idolatry, and especially with the art of divination. And here we may draw another legitimate and conclusive argument, that spirit rapping and spiritual manifestations have their origin in the same agency that produced the magical arts, and those of divination among pagans. Mediums, through whom spiritual intercourse is carried on, manifest symptoms when under the influence of a spiritual presence, identical with those seen in the Pythonesses and Sybils. They are seized with a trembling sensation, and that part of the body through which the

communication is made, is violently agitated. If the medium is to write, his arm is moved, if he is to speak, the faculty of utterance is affected. Sometimes the medium becomes wholly unconscious of the operations of his own mind, and gives evidence of derangement; or acts in a way, and with such a frenzy as the ancient soothsayers when delivering their oracles. The striking similarity of the effects produced in both cases, points to one and the same power as their producing cause; and while we concede that the agency is supernatural, we agree with the learned divine whom we have quoted, that it proceeds not from the spiritual world above, but from the spiritual world beneath. "Revelation knows nothing of this mantic fury but to condemn it." "The spirits of the prophets are subject to the prophets." 1 Cor. 14: 32. The true prophet is, indeed, rapt out of himself; he is in the spirit—(Rev. 1: 10) he is in an ecstasy (Acts 11: 5); he is ἐν πνεύματι ἁγίῳ φερόμενος (2 Pet. 1: 21), which is very much more than 'moved,' as we have rendered it; rather 'getrieben,' as De Wette; and we must not go so far in our opposition to heathen and Montanist error, as to deny this, &c. But then he is not *beside* himself; he is *lifted above*, not thus *set beside*, his every day self."

The instances already cited, are amply sufficient to establish the fact, that there were in the different periods of the world's history, and that too among the most enlightened nations, persons who professed to hold communications with spirits; to reveal secrets, and in a word, to do precisely what the spirit-rappers are doing at this time. There has been a vast deal of discussion among learned men, respecting these arts. I have already given the views of Dr. Trench on the distinction that should be drawn between soothsaying and prophesying, but it is necessary to present more fully the views of distinguished scholars, who have patiently investigated the subject. The question which they sought to settle was, whether magicians, sorcerers, and diviners, merely pretended to the powers they exercised, or were actually possessed of superhuman knowledge, and assisted by satanic agency? After a thorough scrutiny, I am clearly of the opinion that the latter opinion is correct, and that, both among the ancient and modern necromancers, there is in force a superhuman agency, and that satan may and does lend them his aid to deceive mankind. This view, so far as it relates to the magicians and diviners of former times, is sustained with singular and almost entire unanimity by the fathers of the primitive church. "They appeal, in support of their views, to the plain language of scripture,

to the achievements of Jannes and Jambres, in the days of Moses; and also to the divine law which forbids these arts." These positions we regard as perfectly tenable, and the arguments which may be deduced from them as irrefutable. Unless we admit the reality of enchantment and sorcery, &c., we must suppose that Moses was beating the air, when he denounced them as abominations to the Lord. A denial of satanic or superhuman agency, would imply a charge of folly upon the law of God, for prohibiting crimes which never existed. This is an alternative which not only every good, but even a prudent man would avoid. God speaks of these things as actual infractions of the law of his government, and treats those given to their practice, as offenders of the worst sort. He reproved those who were guilty of it, and repeatedly forbids them. Some of the weightiest judgments were sent upon kings and subjects, because they disregarded those prohibitions uttered by Moses and the prophets. For these very crimes, Manassah lost his crown, was carried away captive, with many of his people, and Palestine desolated by fire and sword. It is, moreover, highly improbable that these pretensions to interpret dreams, to call up the shades of the dead, to reveal the mysteries of the future, would for so many ages have remained unexposed and uncontradicted, if they had all been empty impostures. The presumption that all those ancients who recognized in them a supernatural power, were mistaken in their conclusions, or were not competent to investigate these subjects, is certainly not very modest. Their opportunities for investigation were quite as good as our own, and if we judge from their other intellectual offspring, their capacity and learning entitle their views to respect. Had there been nothing of a superhuman character in the results produced by magicians and diviners, we would not find those authenticated instances of success in sacred and profane history. It is true that mesmerism was not then understood so well, perhaps, as at present, but may they not have known all its effects under any other name, and whether it is true or not true, that among the elementary forces of nature there is one styled the odic force, which, it is contended, acts like some sort of inspiration upon the human mind, they doubtless were more or less familiar with its influence. We do not hesitate to assert, that the decision of the fathers, that some of the magical arts, in their varied forms, were to be ascribed to satanic agency, was eminently just and philosophical.

This, I believe, is the only conclusion which can be reconciled with the history of the past, and the spiritual manifesta-

tions of the present day. I grant that some very able writers, and profound scholars, altogether reject the idea of satanic influence, and regard the entire mass of results as successful impostures; but these men, it should not be forgotten, are mostly materialists, and like the Sadducees of old, do not believe in the existence of good or evil spirits, and therefore, to be consistent with their own theory, must reject the reality of spiritual manifestations.

CONCLUSION.

I have thus endeavored, briefly, to trace the origin and nature of this singular system, and from these and other considerations, which I have not room to state, the proof is conclusive that the spirit-rapping of the present day, is the same power, which at different periods assumed the several aspects already presented, and in our day has risen up under a new and more imposing form.

The question now arises, are we to credit the pretensions of these spiritualists? Are they really mediums of spirits? And do they reveal things which could not be done by the unsided powers of man? There is, unquestionably, abundant reason to believe that there is a spiritual agency associated with these "manifestations." We cannot deny that man is intimately connected with the spirit-world, and believing as we do, that an individual may throw open his soul to evil as well as to good spirits, we can have no good ground to doubt that some of the results witnessed at the gatherings of these spiritists are the work of the devil. Philosophers have attempted to account for some of the effects produced, and contented themselves with believing that the remainder were to be ascribed to accident, or collision between interested parties. Some time ago a French savant explained the phenomena of turning tables, on the ground of involuntary muscular motion. He contended that the muscular action induced by the long continued pressure of the hands, was the true cause of its motion. There may be some truth in this, and whatever of honor attaches to the discovery, is not due to monsieur Farago, but to a gentleman originally from this town, but now a resident of South Carolina, who gave me an account of his theory six months before the Frenchman published his views, and sent me a copy of a paper in which his theory was elaborated, three months before the French Academy of science announced the theory of one of its distinguished members. Granted that the turning of a table may be accounted for on scientific principles, where a number of persons are seated around it, and from whom

a current of electricity may be set in motion, or if you please, let it be the relaxing of the muscles by which the table is made to move; this is only a small part of table phenomena. There is a lady in this town, whom a table will follow all around the room, by simply touching it with the tip of the finger. "I have seen," says one familiar with these things, "a table turn in spite of the efforts of four strong men to hold it still, rise up without any visible agency, fly over the heads of the company, rush with violence from one end of the room to the other, spin round like a top, balance itself on one leg, then upon another; in fine, move along some inches on the floor, with the weight of a dozen men resting on it, raise itself from the floor with them, and remain suspended a foot above it, for some minutes."

There is no doubt many of the prodigies of these men are produced by jugglery, others may be explained scientifically, but then other phenomena are, beyond a doubt, produced by satanic agency. Not to contend for the antics of Brownson's tables, and a thousand other items, such as mysterious knockings, and transforming various objects into human shapes—"such as the folios in a Presbyterian clergyman's library, into grave looking ecclesiastics," rejecting all such things as ocular delusions, there are many others which we cannot, as candid inquirers, set aside so summarily. If any credit is to be attached to the testimony of Governor Talmadge, and I cannot call in question his veracity, where he gives statements of actual occurrences, I may quote from the work of Judge Edmunds, one of those cases which science and philosophy cannot solve upon any known and established principles. The Judge, in the introduction of his work, gives the following extract from a letter of his friend, Governor Talmadge:

"My youngest daughter, aged thirteen, plays on the piano by the instructions of the spirits, like an experienced performer. She knows nothing of notes or music, and never played the piano before in her life. The first tune she played was Beethoven's Grand Waltz, and then several others with which we were familiar. After that, she played many we had never heard before, and improvised words suited to the airs, beautiful, and of the highest tone of moral and religious sentiment."

Judge Edmunds says, "I have known Latin, French and Spanish words spelled out through the rappings, and I have heard mediums, who knew no language but their own, speak in those languages, and in Italian, German, and Greek, and in other languages unknown to me, but which were represented to be Arabic, Chinese, and Indian, and all done with

the ease and rapidity of a native."—p. 35. I cannot doubt the testimony of these men, they hold honorable positions, and apart from their spiritualistic mania, are men of irreproachable character. To say that they are deceived, would be as bad as to contend that they misrepresented these things. They must confide in the testimony of their senses, and if they have seen and heard what they have stated, those phenomena must be the products of some intelligent agency. They no doubt believe it to emanate from some good source, but it cannot be ascribed to God or good spirits, unless the ends accomplished by these spiritual manifestations are possessed of that dignity and importance, which are always found in connexion with those miracles performed by the power and sanction of the Most High. This, however, has not been proved, neither can it be demonstrated that any benevolent end is subserved. If, however, the foregoing statements are deemed apocryphal, or suspicious, because they have emanated from interested parties, I may submit another, which lies not open to this objection. An intimate friend, and a gentleman thoroughly skeptical on the subject of spiritual manifestations, and who has no confidence whatever in their revelations imported from the shades of the departed, related to me the following incident: During the last harvest, his hands whom he had employed, and who had come from a distance, and knew nothing of his family, one day conversed about this matter. One of them remarked that he was a medium, though he did not understand the system; the rappings were produced at his request. They procured a table, and having placed his hands upon it, he said, "if there be a spirit present, will he please to rap?" Immediately there was a response. He then requested the spirit to rap once for every five years in the age of the mistress of the family; it did so, and then once for each year, and it was done; and then for each month, week and day, and it was accurately performed in every particular. The gentleman of the house, supposing that the medium produced those raps by some means, seated himself upon the table, and requested him to tell the ages of the different members of his family, and the table rose and rapped with the same ease as before he sat on it, and all its responses were correct.

There are, of course, many apocryphal incidents that are recorded for our amusement, but these rappers do produce some strange results. Such manifestations as no human power or ingenuity could.

If there are wicked spirits, then, there is no reason to suppose that they would not strive to promote the cause of wick-

edness, provided the Almighty permits them. That God, for wise reasons, allows satan to tempt men, is evident from the sacred word. The virtue of the tempted is thus tested, and their faith exalted and strengthened, in passing through the ordeal. Job is a remarkable example of this. And here I would state what should have been in another part of the argument, that as the book of Job is the most ancient of records, it unveils the views of the most distant periods of our world's history, and therefore constitutes the earliest, and are of the most forcible proofs of the truth of the positions assumed in this treatise. That book not only recognizes the doctrine of the existence of spirits, but gives us some insight into the views then held by mankind, concerning the respective grades of spiritual intelligences. To trace the development of those views through the Holy scriptures, would be an interesting task, but as that does not legitimately fall within the compass of our design, I will refer the reader to the elaborate work—Creuzer's *Sym. u. Mythology*. Satan is introduced in the first chapter, v. 11, without any formality whatever. He is spoken of as a being whose existence was known, and whose character was no mystery. He is represented as a dark, malignant spirit, who, if he did not question the sincerity of Job's piety, was yet ready to accuse him of hypocrisy, by ascribing his virtues to mercenary motives. And after Providence removed its hedge, reared about the person and possessions of the patriarch, Satan, with his associates, brought a series of the most crushing calamities upon that saint, and yet, through all those fiery ordeals, he passed without wrecking his hopes. The fact that the severe trial was made subservient to his salvation, and because his example is as a star shining amid the dark firmament of affliction, animating and sustaining the multitudes of this world's sufferers, has and does vindicate the goodness and wisdom of him who worketh all things after the counsel of his own will.

The temptation of Jesus is another illustration of the truth of the assertion, that it is the office of Satan and his confederates to tempt mankind. There are perhaps no instances on record, or if there are, they have not fallen under my notice, where individuals destined for some exalted mission, were not first thoroughly tried, before entering upon the work which Providence assigned them. Thus also, all extraordinary manifestations of divine favors, were always preceded by severe conflicts or sufferings. Our adorable Savior submitted to this temptation, that he might encourage his disciples, who might experience the powerful assaults of the evil one. The reality

of that scene described in the fourth chapter of Matthew, has indeed been questioned by some. They maintain that it was altogether ideal; that it is simply a picture of what transpired in the humanity of Christ, but such an exposition has not the shadow of a foundation to sustain it. There was as much reality in that transaction, as in any other recorded scene of the Redeemer's life. He permitted this effort of the tempter to seduce him, that he might realize all the urgency with which Satan assails the pious, and having felt all that they experience, and enduring all they are called to endure, he can succor and deliver those who are tempted. He triumphed over the adversary, that by his victory he might teach us that the feeblest disciple need not yield to the suggestions of the devil, but has power to overcome him. Though Satan is unspeakably malicious and envious of the godly, and therefore disposed to call into active exertion all his tremendous powers to destroy the righteous, no soul should fear him, that leans trustingly on the arm of the great Redeemer. Peter speaks of him as a roaring lion, going about seeking whom he may devour.

And that he may be more successful in his operations, he assumes such guises as are fitted to deceive those whom he has marked as victims. He comes, says Paul, as an angel of light. In this aspect he now presents himself to many given to hold spiritual intercourse. Piously disposed souls may have been bereft of friends, and like Edmunds, labor under painful depressions, until a morbid state of mind is produced, that renders them fit subjects for imposture. They repair to those circles where, through professed mediums, they obtain information concerning their departed friends. At first the cunning seducer imparts such knowledge as may be adapted to their peculiar state of mind; speaks the very words that they are most anxious to hear, and assurances such as soothe their anguished sensibilities, and though thoroughly deceived, the end is accomplished, they are converts to the system. After they are securely snared, then the work of demolition of their principles commences. The system of their christian faith is assailed, at first by intimations concerning more unimportant teachings of revelation, and these swept away, the citadel itself is assaulted, and one dogma after another overthrown, until the entire structure of their faith is demolished, and they are set afloat on the ocean of infidelity, drifted hither and thither by waves of passion, until they have sailed through a starless night, into the unbroken gloom of a cheerless eternity. Among the insect tribes there is none that illustrates more forcibly the machinations of the evil one, than the spider. He cautiously

weaves his web, dexterously spreads his snares, and so adjusting his net-work, that if the merry fly but touches it with his wing he is effectually caught; no sooner is it snared, than the spider issues forth from his hiding place, and with a thousand cords, binds him firmly. It may buzz and struggle, but all in vain; and its enemy rejoices over the hapless victim until satisfied, he devours it at his pleasure. Thus is Satan everywhere spreading the net-work of his snares; and numerous victims deplore their folly and credulity, when deliverance has become impossible. In the twentieth chapter of the Apocalypse, the apostle saw an angel coming down from heaven to bind Satan, and to cast him into the bottomless pit, and shut him up, and set his seal upon him, "that he should deceive the nations no more, till the thousand years be fulfilled: and after that he must be loosed a little season." He is therefore spoken of as not only deceiving the nations, but as operating with such seductive arts, that some of the elect will be in danger of falling victims to his malice. Our Lord illustrates this truth by a parable which may often since have become history. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Such then is the testimony of the Bible on the existence of the devil and satanic agency, and its connection with human affairs, let us now turn to the other authorities which may be adduced.

It is a well known fact that the Jews, as well as the ancient pagans, believed in the existence of evil spirits. They styled them demons, and assigned them an intermediate rank between men and angels. The word itself signifies "knowing," for they regarded them as beings of superior intelligence. Plato, in his *Cratylus*, derives the word from *δαμων*=knowing. It is sometimes used in a good sense, and sometimes in a bad one, depending upon the good or evil spirits to which it is applied. The Greeks also designated their divinities sometimes by that name. Thus Homer, in the *Iliad*, Book third, speaking of Venus, calls that goddess a demon. When they wish to represent an evil spirit, they affix the adjective which qualifies the noun, so that the meaning of the word is subject to the former. But while this practice was customary among some writers, the great majority of their learned men almost invariably regarded the word demon as significant of an evil spirit.

Plato describes demons as spirits through whom intercourse is carried on by men with the invisible world. When speaking of good spirits, he says: "God is not approached immediately by man, but all the commerce and intercourse between gods and men, are performed by the mediation of demons." "Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." "And this," says the learned Mede, "was the æcumenical philosophy of the apostles' times, and of the times long before them." Plutarch remarks, "it is a very ancient opinion, that there are certain wicked and malignant demons, who envy good men, and endeavor to hinder them in the pursuit of virtue, lest they should be partakers of greater happiness than they enjoy." Bishop Newton, a man extensively versed in the classics, in commenting on this quotation from Plutarch, very justly remarks: "This was the opinion of all the later philosophers, and Plutarch undeniably affirms it of the very ancient ones." "Pythagoras held, that certain demons brought diseases upon cattle and men." Josephus Ant. B. 7. 6, 3, says, "Demons are no other than the spirits of the wicked, that enter into men and kill them, unless they can obtain help." The existence of evil spirits is, therefore, as abundantly and conclusively sustained by the concurrent testimony of mankind, as any other historical fact.

The assumption, therefore, is reasonable, that if there is any agency above human, in the spiritual manifestations of the present time, it must be that of these wicked spirits.

The question now arises, what reliance is to be placed upon those communications from the spirit world? Manifestly none whatever. Granting that they do impart information, it is more likely to be false than true, because it is the nature and office of wicked spirits to deceive. Their revelations are entitled to no respect; they come from the father of lies. They assume the character and voice of some departed one, for no other purpose than to impose upon the credulity of their victims. To illustrate the truthfulness of this declaration, I may cite the case of the two kings who consulted the prophets in relation to the issue of a war in which they were about to engage. Ahab, king of Israel, and Jehoshaphat, king of Judah, were on terms of amity, and having celebrated a feast at the court of Ahab, in honor of those friendly relations, Jehoshaphat was invited to accompany Ahab in an expedition against the Syrians. The king of Judah requested that the prophets of the Lord might be summoned, to predict the result of this

warfare. Some four hundred seers had already advised Ahab to go up to Ramoth Gilead and prosper, when Jehoshaphat asked if there were any other prophet whom they had not consulted? "And the king of Judah said, there is yet one man by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah, the son of Imla." When he was come and interrogated on the subject, he gave first the same opinion that had proceeded from the others. "And the king said, how many times shall I adjure thee, that thou say nothing but the truth to me in the name of the Lord? Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said these have no master, let them return therefore, every man to his house in peace. And the king of Israel said to Jehoshaphat, did I not tell thee that he would not prophesy good unto me, but evil? Again he said: hear therefore the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand, and on his left. And the Lord said, who shall shall entice Ahab, king of Israel, that he may go up and fall at Ramoth—Gilead." "Then there came out a spirit, and stood before the Lord and said, I will entice him, &c. I will go out, and be a lying spirit in the mouth of all his prophets, &c. "Now, therefore, behold, the Lord has put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee." Ahab was enraged, and commanded that Micaiah should be imprisoned, and fed upon the bread of affliction. The kings went forth; Ahab was slain according to the word of Micaiah. Here we have proof from the sacred oracles, that lying spirits do gain possession of even otherwise good men, and make them utter such things as they may find necessary to accomplish the ruin of their victims. If such things did occur, why may they not now? It confirms our position, that no reliance is to be placed on the revelations of those spirits who are not of God. The apostle mourned over those who had given heed to seducing spirits and doctrine of devils, and fallen from the faith. Having the Bible as a guide in matters of doctrine, experience, and faith, those who wilfully depart from the light of revelation, may expect to become the dupes of the wicked one. We have abundant proof, moreover, from the details given by Edmunds and others, that false utterances are given through spiritual mediums. They assume the names of the good and great, with a view to impose more successfully upon mankind. Such names as Bacon, Clay, Webster, Calhoun, and others; distinguished in life by their

talents and labors. That they attempt to imitate the style and manner of these several men, is very evident, that they miserably fail, however, is manifest to every penetrating mind.—Still, these revelations of wicked spirits in the character of distinguished men, do immense injury. While the intelligent, the prudent, easily detect the deception, the indiscriminating masses are carried away by the powerful influence of a great name.

One thing is moreover conclusive, and that is, that these messages do not come from God, nor are they imparted through his angels or his authority. The canon of revelation is closed. Foreseeing that men would arise who should assume the prerogatives of the prophetic office, and thereby deceive many, saying lo! here, or lo! there is Christ: He exhorts us in his gospel not to hearken to these deceivers. Having, moreover, in Jesus Christ, the fulfilment of those promises of the father, which brought hope and peace to the world, the prophetic office is no longer needed for the instruction of men. Jesus is our prophet, as well as our king, and whatever communications may be needed for man in any condition, or under any aspect of his earthly existence, he may find in his gospel, and receive from the Holy Spirit. And that deluded men might not venture, in their wildest presumptions, to offer to the faith of mankind anything professedly coming from heaven, the heaviest woes are denounced against such as would attempt such an imposture. For in so doing, "whosoever addeth to the book," i. e. the Bible, "to him shall be added the plagues written therein, and whosoever taketh therefrom, God shall take away his part out of the book of life, and out of the holy city, and from the things written in this book." That those who tamper with that system of iniquity, and are controlled by those spiritual manifestations, fall under this divine malediction, cannot be doubted. As God has nothing to do with those revelations, so neither have his angels ought to do with them; they minister to the heirs of salvation, but this would be ministering to the heirs of perdition. For who are the prime instruments through whom these spirits act? Almost without exception, the vilest characters. It must indeed be a very foul spirit, that would make such a man as Davis a medium. A man whose teachings give the most conclusive evidence of their source, for amid that jargon of intelligence, there flash continually the most disorganizing and rebellious sentiments, so that if those spirits who act through him, had the universe of mind and matter as completely under their control as they have that unfortunate man, it would be divest-

ed of all that beauty, order, harmony and grandeur which now proclaim throughout the vast empire of Jehovah, his sovereignty, and be turned into a scene of anarchy and desolation.

The rulers in that system of error are mostly profane persons—almost without exception infidels and skeptics. Thus presenting a remarkable fact, which should be duly pondered by such as are afflicted with skeptical tendencies. These men who reject the divinely authenticated and inspired word of God, and recognize no divine nature in Jesus, and reject his atonement, and all the dogmas and ordinances of our Holy religion, are the most credulous people in the world. They are ready for any delusion; they embrace the most absurd notions, the most stupid and unreasonable theories; from the wonder-working efficacy of an infinitely small homœopathic globule, or the potency of a thousandth part of an odor from a scented cork, to all the extravagant teachings of phrenology run mad, to the deceiving imps of Satan, whom they regard as angels of light. They reject the Bible, and adopt a system that has in it, no reason, no benevolence, no humanity, no God.

Another consideration worthy of our attention is, its practical influence upon social beings. Spiritualism, technically so called, can do no good to the individual or to society. We have already intimated that its effects upon the mind are decidedly injurious. A gentleman of undoubted veracity informs me that during a visit to Illinois, during the past summer, he fell in with a woman who was a spirit-medium. When the influence came upon her, there was a twitching of the muscles along her neck, which gradually extended over her entire person, her eyes glared wildly, and she foamed at her mouth, during the time when she delivered her messages. She was an uncultivated woman, and when out of that state, slow of speech, but when under the influence, she discoursed fluently and well; and when the spirit passed off, she was not conscious of anything that she had said. Anything, whatever it may be, whether it is of a mesmeric character, or spirit that excites the sensibilities, and produces such unnatural agitation in the material and spiritual framework of man, must exert a deleterious influence upon the health of the individual. But there are many other, and more fatal evils from this source. The intellect is injured, the mind is too highly excited, the laws designed to control its operations are violated, and the individual either sinks into a state of idiocy, or reason is dethroned, and he becomes a maniac. These extremes may not be suddenly reached, but the tendencies of those minds constant-

ly associated with spiritual manifestations, are in one or the other direction, and will eventually conduct the victim to that unhappy state. And where men retain their rationality to some extent, spiritual-rapping unfits them for their duties. The absorbing thought is this system, and no intellectual improvement can go on, no pursuit prosecuted with energy, and the individual becomes a worthless, if not an injurious member of community. In relation to its influence upon the moral nature, it is still worse. It has produced the most melancholy results. It gives a distaste to the soul for the use of those means of grace ordained of God to promote our salvation. Believing in these wicked messengers, and thus supposing that they are carrying on an audible, direct communication with heaven, they dispense with prayer, the public worship, and the reading of God's word. The soul thus withdrawn from the means and the sources of grace, will become destitute of grace, and bereft of every attribute of the christian, and gather upon itself the tokens of perdition. Self-sufficient and proud, it spurns the suggestions of God's spirit, and disregards the voice of conscience, until it becomes as hopeless as it is graceless. And as men are so constituted, as to exert a moulding power upon each other through the law of intercourse, they will exert a vitiating influence upon others, proportioned and limited only by the force and energy of their character. They therefore destroy others. They lead them from the living fountain, to broken cisterns; from God to the devil; thus quenching immortal hopes, and crushing living hearts. It was not long since stated by a physician, who made the subject a theme of inquiry, that thousands are now in lunatic asylums, whose derangement proceeded from their associations with spirit-rapping. The number who have become morally insane through this system, is still more fearful. Rising above all social and divine law, and recognizing no authority but that of these deceiving spirits, they have broken loose from those wholesome restraints which are essential to the well-being of human society. They practice the most shameful immoralities, and revel amid scenes of steaming licentiousness, giving the most painful illustrations of the deep abysses to which human depravity unchecked, may plunge man. To think how deeply some have fallen, fills the heart with sentiments of profound grief. There is a lady, once radiant with the graces of a lofty virtue; a character almost immaculately pure; a mind stored with priceless intellectual treasures, and a heart that canopied pure exalted friendships, and that was the empire of holy love; but now the wreck of a vile impos-

ture. First flattered, then deceived, her unsuspecting spirit drank in the teachings of lying spirits, as the blushing rose drinks sunbeams, until the slumbering corruptions of her nature were vitalized, and her unenkindled passion, that lay as a bound captive angel in its virgin purity, had those golden cords which a pious education had wound softly around it broken, and an unholy fire burned so intensely, that the high considerations which would have been a bulwark against all temptation, are snapped asunder by those infernal teachings; and she is made a prey of the devourer; despoiled of the glorious attire of purity, she sinks unresisting to the lowest level of a cheerless and desolate abandonment. Who can contemplate without the deepest anguish, such a female, once glowing with the charms of angelic beauty, now laid in ruins! Her body a wasted, shattered wreck; her mind, with its exalted faculties, prostrated; and the jewel of her moral character trampled in the dust by swine; she forms an object that invites the sorrow of angels. With such melancholy examples as the legitimate fruits of a widespread and fascinating, but destructive system, is it possible that men of intelligence and position, can have a spark of humanity, not to say religion, when they aid its progress and work of death? Surely no good motive can actuate such men, and yet we are unwilling to ascribe to them hopes of gain or notoriety, which sometimes control the baser sort of their accomplices. The most charitable construction that can be put upon their conduct is, that they have become strangely infatuated by (to them) a new system which has clouded their understandings, perverted their reason, and thrown their intellectual faculties into a state of anarchy.

I have said that it cannot, and does not benefit society. Does it contribute to the morals of a people? I have already presented its effects upon individual character; the same results, upon a large scale, are repeated in society. It neither creates nor fosters a single virtue. It originates no good moral sentiments, but vitiates the public morals, by severing the connection of community with those divine instrumentalities, through which alone the mass of society can be penetrated, and made instinct with the principles of christianity. It accomplishes nothing practically beneficial to human beings. It does not promote the comfort of the poor, neither does it benefit the rich. It adds not to, but diminishes the wealth of a people. It consumes much time that might be devoted to some good purpose. Its operations are most deleterious upon all the sources of individual and national prosperity. These resources are mostly concentrated in individual and associated

talent or energy, and when that is diverted to profitless and hurtful pursuits, or so enfeebled that its application to legitimate enterprises is no longer attended with advantageous results, the system that produces this change is dangerous to the state. We know that it causes men to neglect their avocations, and if their duties to their families and the state receive any attention, they are discharged indifferently. Wherever it acquires a foothold, it sets in motion a process of depletion that emasculates the social body of its vigor, and instead of contributing to a healthful vitality, it creates a morbid state of life. If men are retained in their several pursuits by such considerations as their necessities may suggest, their business is not prosecuted with vigor, and all their conversation, as well as their intellectual offspring, are tinged and rendered worthless by the contact of this vitiating system.

Another serious objection to this spiritualism is, that it makes no contributions to literature and science. Granted that it has a literature of its own, but it can be easily shown that the world would be much better without it. It is, at best, a mass of unintelligible jargon. Sometimes a good thought gleams through its dark canopy, but for one idea that common sense can endorse, there are thousands of an injurious tendency. The *soi disant* revelations of Swedenborg, Bacon, Clay, and other distinguished men whose names it has labored to prostitute to its cause, are often profane or ludicrous, insane or Pantheistical. There is not a single exalted or worthy attribute about their literature; it is a worthless unmitigated mass of trash, contravening the laws of the state, and subversive of human and divine government. These characteristics will be fully developed in our examination of Edmunds and Talmadge. Their magazines and periodicals, like their books, abound in idle fancies, and are totally destitute of all those properties necessary to the cultivation and invigoration of the various faculties of the intellect.

As to the pretensions of a new science, which spirit-rappers claim for their system, they are as impudent as they are vain. A new science; that is to reveal new laws in the organism of the universe, laws, which if once fully understood, will place in the possession of man all the mysteries which lie open to the infinite eye above! Absurd as these pretensions are, they gain credit with a large number. So far, therefore, from contributing to the advancement of true science, it diverts minds from those scientific studies whose practical results would minister to the improvement of society. In relation, therefore, to its properties, and the influence of spiritualism upon human

society, it adorns neither the benevolent, moral, nor intellectual fields. It relieves no wants, but creates many, it heals no broken hearts, but breaks many, it soothes no anguished bosom, but crushes many of lovely spirit with sorrow; it invigorates no mind, but deranges many intellects. Nowhere does it beautify, everywhere it blights and desolates. It poisons the fountains of social life, and breathes a withering curse upon the Edens of this world. Are we not warranted in the belief, when reading the blasphemies of Edmunds and others, that their portrait was drawn by the apostle in that terrific denunciation, 2 Thes. 2: 7; "For the *mystery* of iniquity doth already work; only he who now letteth, *will let*, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the manner of Satan, with all power and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

What then are the legitimate tendencies of this system? They are all evil. Its influence upon individuals who have become highly excited by its manifestations, has often been disastrous. Already has this singular imposture sent its thousands to insane asylums, and a yet larger multitude to an untimely grave. Having moreover made converts of distinguished men, it has acquired extraordinary means for the propagation of its doctrines. It is a matter of profound regret, that such men as Edmunds and Talmadge should have consecrated the energies of their minds to the diffusion of error. Not so much on account of anything that has emanated from them, for their intellectual productions are not remarkable for strength, or any other merit, but their position lends a powerful influence to this pernicious system. If they are men of great intellectual force, the spectacle is the more sad, to behold lofty mental energies in league with the devil. To sum up then, the points of this discussion, I may briefly state them as follows:

1. We have seen that it is an old system newly dressed; that its constituent elements are the same as those of magic, sorcery, and the arts of divination in general; that it perverts and abuses those intuitive ideas which we fondly cherish, of the invisible world, and of communion of souls.

2. That forasmuch as it is in the hands of wicked men, and sustained by spirits who are in open rebellion against heaven, it is manifest that it does not and cannot contribute to the honor of the glorious sovereign of the universe, and has no connection with good spirits or God. These manifestations being therefore the work of satanic agency, it is manifestly wrong to repose any confidence in these revelations.

3. That those who belong to these associations of spirit-rappers, are alike the enemies of God and the social state. Wherever they form communities, the system leads to an abandonment of virtue, for it repudiates human and divine law, annuls the marriage relation, and gives license to passion.

4. Its influence upon popular morals is pernicious. Nothing can more effectually blight and desolate society, than a pretended license from the spirit-world to renounce all law, and to act upon the principle that where there is no law, there can be no transgression.

In view, therefore, of its origin, nature, and tendencies, the duty of every patriot or christian is very plain. As good citizens, we cannot countenance a thing so diabolical in its character. Communities that have so far escaped the taint of this moral leprosy, may congratulate themselves, but while they do this, guard every avenue to the circle of their happiness. The emissaries of this system, like its father, go about seeking whom they may devour, and those who have escaped its blight may become its victims. Wherever it does exist, men owe it to themselves, to their children and their country, to scout it from their midst as they would a monster. Having the word of God as an all-sufficient rule of faith and an infallible guide to peace on earth, and to everlasting life and happiness beyond the grave, we may well turn from all pretended revelations of man or demons, and say: "Thy word is a lamp to my feet and a light to my path."

These satanic revelations are false lights kindled on the shadowy cliffs of a wretched eternity, that the tempest-tost mariner may shatter his bark, and wreck his immortal treasures on the bleak rocks of a fearful damnation. Let us rather turn the eye of faith on that brilliant orb—

"By which the bark of man
Navigates the sea of life,
And gains the coast of bliss."

Let us keep in full view the star of Bethlehem, which once guided the wise to the feet of the great Redeemer, and which now flames in the firmament of christianity, and it will lead our weary spirits to the grandeurs of that immortality of which

the infinite Jehovah is the fountain, and his eternity the compass. There, with perfected faculties and a sinless nature, all these yearnings for knowledge will be gratified, and amid the glory of the unveiled mysteries of eternity, of God and his holy ones, we shall be fully satisfied, and the in-flows of knowledge from those vast and unblighted fields, shall fill our capacities unutterably full of glory.

ARTICLE IX.

THE TWO MARTYRS OF BRUSSELS.

From the German of Martin Luther.

By W. M. Reynolds, D. D.

THE first of Luther's hymns (in order of time) is that which commemorates the Martyrdom of JOHN ESCH and HENRY VOES, who were burned at the stake by the Dominican inquisitors, on the first of July, 1523. How deeply Luther was affected by the appearance of martyrs in the Evangelical church, is manifest, not only from this ballad but also from the letter which, soon after the occurrence of the tragedy, he addressed to "the Christians" (as he calls his friends) "in Holland, Brabant and Flanders." "To you it is given," says he, "not only to hear the gospel, and to become acquainted with Christ, but likewise to be the first to endure shame and scathe, distress and want, imprisonment and suffering, and now are so strong and fruitful as to seal your testimony with your own blood, as among you the two precious jewels of Jesus, Henry and John, have, at Brussels, counted their lives for naught, in order that the word of Christ might be glorified." These interesting and sainted young men were members of the Augustinian convent at Antwerp, the Prior and all the other monks there, imitating their example, and unanimously embracing the doctrines of the Reformation.

The metrical character of this ballad is very peculiar, perhaps an imitation of some popular song, although the tune is generally ascribed to Luther himself, the notes being published with the earliest known editions of the hymn. The last line makes the stanza heavy; but we give it according to the original, which, three centuries since, shook all Germany, as the Marseillaise once did awakening France.

- 1 A new song now, we raise, and sing ;
O God ! be with us aiding
To sing thy deeds, and to thee bring
A crown of praise unfading :
How greatly was thy grace display'd
'Neath Brussels' gloomy towers,
Where two young monks thy will obey'd,
Strong in thy Spirit's powers,
And faith that never cowers.
- 2 The first, so rich in grace divine,
Nam'd JOHN, John's love possesses ;
And in his brother HENRY shine
The guileless christian's graces :
They both have left this world, and gain'd
A blissful home in heaven ;
God's word and truth they here maintain'd,
And there to them is given
The crown for which they'd striven.
- 3 Seiz'd by the old and wily foe,
Their souls he fain would frighten ;
God's word away he bids them throw—
Thus doth he his enlighten !
Louvain sends forth her sophist host,
In their vain art confiding,
Councils and papal bulls they boast,
God's holy word deriding,
Nor in his truth abiding.
- 4 They promis'd, threaten'd all they could,
All forms of guile essaying,
Firm as a rock the young monks stood,
Christ's simple word displaying :
By youths like these to be o'ercome,
Deep was the fiend's vexation—
His wrath decrees their speedy doom—
The stake and fire await them—
From these there's no salvation.
- 5 They took their cloister robes away,
And priestly ordination ;
The youths at this felt no dismay,
But sang in exultation :
They thank their heav'nly Father, God,
That they are thus escaping
From Satan's mask and iron rod,
His vanities forsaking,
But heav'nly priesthood taking.

- 6 The Lord thus graciously takes care
To make them priests most truly ;
With holy christian orders there
He doth invest them duly :
There to the world they wholly die,
Hypocrisy eschewing,
And rise, unfetter'd to the sky,
As worthless baubles viewing
All monkish robes and honors.
- 7 A form of words their foes prepar'd,
And forc'd its public reading,
And holiest truths were there declar'd
To hearts and ears unheeding :
And this, "in God alone believe,"
Was there a mortal error ;
"Trust not in men, for they deceive"—
This filled their foes with terror—
For this they burn our martyrs !
- 8 They lighted up two flaming fires,
In these the martyrs placing,
The crowd in silent awe admires
How calmly death they're facing !
The flames they enter joyfully,
Praising their God and singing :
The sophists stand amaz'd to see
Such deeds from true faith springing,
Such christian courage bringing.
- 9 Their foes soon feel their deep disgrace,
And fain would glaze it over,
Fain would they hide each guilty face
And their offences cover ;
Awaken'd conscience goads and stings,
And many a friend upbraideth,
The Spirit his reproving brings ;—
Thus Abel's blood ariseth
And Cain's guilt testifieth.
- 10 Those ashes never will be laid ;
O'er ev'ry land they're flying,
By rivers and by seas unstay'd,
For vengeance ever crying :
Those whom the foe had hop'd by death
To silence here forever,
Raise with their last expiring breath,
Songs that shall perish never,
But sound in triumph ever.

- 11 And still the murd'rous deed to deck,
 Their foes cease not their lying,
 This work of God they think to check,
 Its sunlike truth denying :
 Our blessed martyrs they declare,
 In faith and hope have falter'd !
 This falsehood yet proclaim they dare,
 That they with truth had falter'd,
 And their good creed had alter'd.
- 12 Well ! let them in their lies rejoice !
 Small profit that affordeth :—
 Praise we the Lord with cheerful voice,
 Who his good word restoreth :
 The summer now is at the door,
 The weary winter's over,
 The scented flowers come forth once more ;
 God's power we shall discover,
 His word abideth ever !

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

Which : The Right or the Left ? New York : Garret & Co., Publishers.—1855.

THIS book is, no doubt, written with very good intentions, and it is greatly to be regretted that the execution is not equal to the conception. That the church of Christ is very different from the church of fashionable society in our cities and larger towns, which are so much inclined to ape city life, can admit of but little doubt. It is one of the characteristics of the church of Christ that it "*preaches the gospel to the poor*," but from these churches the poor are studiously and necessarily excluded. Christianity teaches self-sacrifice and disinterested benevolence, but these churches, are composed of men whose hearts are petrified by selfishness. The disciples of Christ are like their master, "meek and lowly" in heart, but the members of these churches are proud, arrogant and contemptuous towards all who do not belong to their clique. And so we might, in a score of things, draw the most striking contrast between the pure and simple church of Christ, and the sophisticated and corrupt church of society. The writer of the book before us had some idea of this, but, unfortunately, he does not "hold the pen of a ready writer." His conceptions are by no means clear, and his style is intolerable. Directing his invectives against the cant of hypocrisy, he himself

falls into the stalest cant of what he would himself call "religionism." He employs the form of a novel to illustrate and enforce his idea, and the following is an outline of his story: Samuel Leland, the son of a pious country clergyman, and the model of a consistent christian, goes to New York, and becomes a clerk in one of its largest dry-goods stores. Received into the family of the principal partner, he here becomes acquainted with the religion of the fashionable church, to which the head of the house belongs, is instrumental in exciting in it a great revival, but falls a victim to the malignant jealousy of a fellow-clerk in the establishment in which he is engaged, his innocence being only established when he is upon his death-bed, to which he is hurried by the shock occasioned by the appearance of guilt in which he is involved. The story is very poorly told, and there is very little appearance of nature in it. Thus, for instance, the innocence of Leland is finally established by the testimony of the wife of his enemy, who had formerly desired to have him as her husband, and Leland returns the favor, and shows his forgiveness of his enemy, by persuading the indignant wife to return to her rascally husband. As a literary production, the work is beneath criticism, being deformed by all sorts of inelegancies, inaccuracies, and improprieties of style. Some of the sentences are as involved and interminable as those of a German metaphysician of the last century. Its grammatical inaccuracies would disgrace a school-boy, and its slang and its prosy repetitions are intolerable, and we have only spent so much time in noticing it, as we desired to prevent our readers from being misled into purchasing it by the scores of newspaper puffs which it has received, and the almost incredible statement put forth by some of them, that it has been publicly recommended by clergymen from their pulpits, as a book calculated to do immense good.

The Escaped Nun: or, Disclosures of Convent Life, and the Confessions of a Sister of Charity. New York: De Witt and Davenport, 160 & 162, Nassau St.

THAT Romanism is an abominable system, and a part of the great "mystery of iniquity," we do not see how any one enlightened by the word of God, or acquainted with the history of the world, especially with that of the middle ages, or even the present condition of Italy, the wretched victim of papal government, can for a moment doubt. The moral and political decay and prostration of Spain, Portugal, Ireland, Austria, the Mexican and South American republics, if we may apply that term to such exhibitions of anarchy—and Austria and Brazil evidently treading the same downward road—shows not only that "there is something rotten" in Romanism, but that it is a moral leprosy which brings certain death to the body upon which it fastens. Nor can we doubt that the conventual system, the brotherhoods and sisterhoods of monks and nuns, like every other part of that tyrannical and unnatural celibacy, is full of abuses and abominations. Nor can we doubt that the Protestant world, and especially the American people, require to be enlightened upon these subjects. The progress of Tractarianism in Great Britain and in the Episcopal church in the United States and elsewhere, and the great efforts made by Rome to extend her faith and her power in every part

of the world, but especially in America, demands unceasing vigilance upon the part of those who would uphold the cause of Christ, his unsophisticated gospel, and the civil and spiritual liberty and best interests of mankind.

We would, therefore, encourage every proper effort to enlighten the community upon this subject. But we are sorry to say that the book before us, however well meant, does not seem to us to belong to that class of works which are here needed. What we want is, either solid and serious arguments in refutation of the unscriptural dogmas of Romanism, or simple and truthful narratives of the practical working of Romanism upon priests and people, and of the interior life of convents, the means by which their victims are either forced or inveigled into them, and the life which they there lead. We had hoped to find something of this in "The escaped Nun," but do not find our anticipations realized. Who the author is, or what her claims to credibility, we are nowhere told. The book professes to be a personal and truthful narrative, but this we have no means of verifying. In fact, the internal evidence of the book is against it. From the dedication we would suppose the events to have occurred in the United States, but the contents make it plain that this could not have been the case. Such a scene as she describes on pp. 35—37, could not have taken place in the United States, without resulting in her removal from the nunnery, or its demolition by an indignant people and infuriated populace. We all know the scenes to which the bare suspicion of such things has given birth. So also the whole difficulty about her emancipation from the convent, after she had once been enabled to communicate with a lawyer, who was really in earnest in his desire to relieve her. It is unnecessary to say that in this country no woman of sane mind could, for a moment, be held in a convent, after she had once made known her desire to a court to be released. These circumstances lead us to suppose that the narrative here given is that of a nun in some Catholic country of Europe, but whether it is fact or fiction, we have no means of determining. The story of the Italian nun, Coralla, appears altogether like an old story translated from the French or the Italian. The "Confessions of a Sister of Charity, or story of a Canadian nun," have a greater appearance of truth, but even this does not satisfy us. External evidence it has none; it is entirely anonymous; and the internal evidence is rather against it—it turns out in the end to be too much of a love story.

It is very singular and very lamentable, that a good cause should so frequently fall into bad hands. The war against Romanism we regard as one of the holiest which our age is called to fight. But those who have undertaken to wage this war, politicians, editors, and booksellers, seem to us to be, in a great many instances, very poor representatives of protestant principles, and of christian purity.

Definite Platform, Doctrinal and Disciplinary, for Evangelical Lutheran District Synods; constructed in accordance with the principles of the General Synod. Philadelphia: Miller & Burlock.—1855. pp. 44.

THIS is an attempt to bring into practice and give reality to the principles set forth in Dr. Schmucker's "Manual." There it is declared that the Lu-

theran church has rejected certain parts of the Augsburg Confession and other Symbolical Books, and *here* is a form in which it is proposed to do this! It seems to us that this process is rather awkward—the Synodical action ought to have preceded the authoritative announcement of such an expurgation (*"recension,"* as it is here called) of the Augsburg Confession. In fact, this proposition is an admission of the utter groundlessness of the assertions made in the *"Manual,"* as to the present position of the Lutheran church in connection with the General Synod. Although so small an affair in form, this brochure of forty odd pages may become a most serious matter; may serve as the entering wedge for splitting and dividing the Lutheran church in America, not only from her confessions, which stand upon an immoveable rock of truth, and from the reviving church in Germany, which begins once more to gather around and endeavor to take its stand upon this rock, after the floods of infidelity have passed over it, but may also be the means of splitting the gradually uniting church here in America, into ten thousand scattered fragments. It is a proposition not merely to adopt Dr. Schmucker's emasculated Augsburg Confession, but to pronounce heretical and separate from, and anathematize every one who does not do so, and who will not unite in a wholesale rejection and condemnation of all the other symbols of the church—symbols prepared and believed by so many sainted heroes of the church—the great testimony of Protestantism against Romanism, and of the Lutheran church against various forms of error—and its solemn testimony to the great truths of the gospel! It is the introduction into the Lutheran church of *"The Act and Testimony"* of the old school party in the Presbyterian church, by which that body was first agitated for years, and finally divided into two hostile parties, whose heart-burnings may be handed down from generation to generation. Only it differs from that movement which was intended to preserve the Presbyterian Confessions in their integrity and purity. But we have neither time nor space here, to go into an analysis and proper characterization of this movement—that will, doubtless, be done by clearer heads and stronger hands than ours. We only give our simple impressions as to the nature and tendency of this strange proposition. We trust, however, that no Lutheran Synod will be beguiled into the awful movement here so abruptly, yet so confidently proposed to them—to revolutionize their whole previous history, and declare separation from the whole Lutheran church of the past, and all their brethren in the present, who hold to the faith of their fathers—*"the faith once delivered to the saints"* at Augsburg and Schmalkald, and reiterated by almost every church in Germany in the Form of Concord, we trust no Synod connected with the General Synod will be prepared to adopt the excising process prepared by this pamphlet, and especially set forth in these words, *"III. Resolved, That we will not receive into our Synod any minister who will not adopt this platform, and faithfully labor to maintain its discipline in his charge."* *Dafür Gott behüte uns!*

A Manual of Ancient History, from the remotest times to the overthrow of the Western Empire, A. D., 476. By Dr. Leonard Schmitz, F. R. S. E., Rector of the High School of Edinburgh. With copious Chronological tables. Philadelphia: Blanchard and Lea.—1855. pp. 466.

THE design of this work is to present a brief, yet complete summary of the history of antiquity from the earliest times till the overthrow of the Roman empire in the West. In order that the pupil may have a perfect view, and form a proper estimate of the ancient world, there is, in addition to the histories of Greece and Rome, an outline given of those nations not regarded as classical. The manual is divided into three books, the first embraces the Asiatic nations and the Egyptians, the second the Greeks, Macedonians and the kingdoms that were formed out of the empire of Alexander the Great, and the third the Romans, Carthaginians, and the nations of Southwestern Europe. We have examined the book, and have been favorably impressed with its merits. It contains, in a condensed form, a vast amount of historical information, and is well calculated to answer the purpose for which it was prepared. We recommend it with confidence, and hope it will receive the favor which it richly deserves.

The Sigh of Humanity, interpreted and directed. A Sermon preached in the Protestant Episcopal Church of Dayton, Ohio, June 17th, 1855. By Rev. J. A. Seiss, A. M. Pastor of the Second English Lutheran Church, Baltimore.—pp. 17.

THIS sermon has been published, in obedience to the wishes of members and friends of the congregation to whom it was preached. It is based on the words of the Psalmist: *Oh that I had wings like a dove! for then would I fly away and be at rest*; and presents a most interesting exhibition of the insufficiency of every thing earthly to satisfy the heart, and to furnish that solid peace of mind, that perfect rest of soul, for which all humanity sighs. It is a beautiful and impressive discourse, and will be read with pleasure and edification.

The Words of the Lord Jesus. By Rudolf Stier, D. D., Chief Pastor and Superintendent of Schkenditz. Vol. 1st. Translated from the second revised and enlarged German Edition, by the Rev. Wm. B. Pope, London. Edinburgh: T. & T. Clark, 38 George St.—1855. For sale by Smith and English, Philadelphia.

Reformers before the Reformation, principally in Germany and the Netherlands. Depicted by Dr. C. Ullman, the Translation by the Rev. Robert Menzies.

Vixere fortes ante Agamemnona multi: Horace. Vol. 1st.

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The need of a Reformation in reference to the general spirit of the church and certain particular abuses. Edinburg: T. & T. Clark, 38 George St.—1855. For sale by Smith And English, Philadelphia.

WE are much pleased to see these important works appearing in the English language. The first, Stier's Words, has been very favorably noticed in the first volume of our Review, by a very competent judge. We refer to that for an account of Stier and his book, endorsing the statements then made. Those capable of appreciating profound and most pious exegesis, will be delighted with Stier.

The classic work of Ullman, the first volume of which appears now in an English dress, will gratify and instruct a still more extensive class of readers than the preceding. It is truly a masterpiece of religious philosophy and history, and furnishes delightful pictures of genuine godliness in a dark age.

The Voice of the Church, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the reign of Christ on earth. By D. A. Taylor. Revised and edited by H. L. Hastings. Second edition. He which testifieth these things, saith, surely I come quickly, Amen.—Even so, come Lord Jesus. Peace Dale, R. I. Published by H. L. Hastings. New York: J. M. Fairchild & Co., 109, Nassau St. Boston: W. Veazie, 62 & 64 Cornhill.—1855.

THIS work is designed to fill a void in literature. Its purpose is to show, that Millenarianism is neither new nor feebly advocated. Its dogmas are not of yesterday. Its defenders are many in number, and some of them are not unknown to fame. Those interested in questions of this kind, will find much in this volume to gratify their curiosity.

Eine Auswahl deutscher Sprichwörter, Erklärt und evangelisirt. Gesammelt und herausgegeben von P. Anstädt, Prediger an der Lutherischen St. Jacobi-Kirche, Gettysburg, Pa. Gettysburg: Gedruckt bei H. C. Neinstedt, Chambersburg Strasse, Zweitem Square.—1855.

A collection of German proverbs explained and improved, with a special reference to the spiritual interests of men. Many of the fine proverbs of the German language, and it has many and fine ones, are happily illustrated by the esteemed author, for the best of purposes, the glory of God and the good of men. Those that are immoral in their tendency are dissected, and their poison exposed. A good book, and deserving patronage.

An examination of Professor Agassiz's Sketch of the Natural Provinces of the Animal World, and their relation to the different types of man, with a Tableau accompanying the Sketch. By John Bachman, D. D. Charleston: James, Williams and Gitsinger, Steam Power-press, 3 Broad Street.—1855.

An examination of the Characteristics of Genera and Species, as applicable to the Doctrine of the unity of the Human race. By John Bachman, D. D., Charleston.—1855.

Important productions of an able man. We promise a special notice in the next number of the Review.

Sons of the Sires.

THE production, it is said, of a Lutheran clergyman, which has been extensively circulated and much praised. It is a clear and interesting exposition of facts, developed in our country, deserving the serious attention of every American citizen. Men may and do differ in regard to the use to be made of these facts, but they should be pondered seriously. We are in danger, both from apathy and fanaticism—happy will we be, if we can strike the proper mean!

The Lutheran Almanac, for the year of our Lord and Savior Jesus Christ, 1856, being Leap Year, and, until the 4th of July, the eightieth of the Independence of the United States. Arranged according to the system of German Calendars. Adapted to latitude 40°, and meridian of Baltimore. With valuable statistical information. All the calculations of this Almanac are made to Solar or apparent time, to which add the equation of time, when the sun is low, and subtract it when fast, for mean or clock time. (Copyright secured according to law.) Baltimore: Published and sold by T. Newton Kurtz, Publisher, Bookseller and Stationer, No. 151, Pratt Street, opposite Maltby House. Sherwood & Co. Printers.

THIS Almanac contains, besides the usual matter of its class, statistics and information in regard to the Evangelical Lutheran church in the U. States of America, of the highest value. Historical data, professorial corps of the colleges, theological seminaries and other schools, both male and female, in addition to various information in regard to Synods, officers of Synods, meetings of ecclesiastical bodies, with a clerical register, very full and satisfactory, constitute a part of this useful publication. Well executed mechanically, abounding in most useful information, it deserves, and we hope will receive extensive patronage.

We extract a couple of items as specimens:

RELIGIOUS PERIODICALS.

English.

1. Lutheran Observer, Weekly, Baltimore, Md.
2. Evangelical Lutheran, weekly, Springfield, Ohio.
3. Lutheran Standard, semi-monthly, Columbus, Ohio.
4. The Missionary, monthly, Pittsburg, Pa.
5. Evangelical Magazine, monthly, Philadelphia.

German.

7. Der Lutherische Kirchenbote, semi-monthly, Gettysburg, Pa.
8. Der Lutherische Herold, semi-monthly, New York City.
9. Der Lutheraner, " St. Louis, Mo.
10. Informatorium, " Buffalo, N. Y.
11. Jugendfreund, " Allentown, Pa.
12. Die Illustrierte Abendschule, " Buffalo, N. Y.
13. Missions-Blätter, monthly, Allentown, Pa.
14. Lehre und Wehre, St. Louis, Mo.
15. Der Deutsche Kirchenfreund, monthly, Philadelphia.

Norwegian.

16. Hemlandet (Swedish) semi-monthly, Galesburg, Ill.

The following may be regarded as an estimate of the progressive strength of the Evangelical Lutheran church in the United States :

Year.	Ministers.	Congregations.	Communicants.
1823	175	900	33,036
1833	337	1,017	59,358
1843	430	1,371	147,000
1853	900	1,750	200,000

At the commencement of the year 1856 we cannot have less than 1,000 ministers, 1,900 congregations, and 225,000 communicant members.

ARTICLE XI.

GERMAN PERIODICALS.

Zeitschrift für die gesammte lutherische Theologie und Kirche herausgegeben, von Dr. A. G. Rudelbach und Dr. H. F. Guerike. Sechzehnter Jahrgang.—1855. Erstes Quartalheft. Leipzig : Dörfling und Franke.

1. Essays.

G. Ch. H. Stip.—Defence of the Evangelical Sacred Poetry against Dr. Stier.

Engelhardt.—View of the state of religion and morals in the time of the Judges.

J. F. Voss.—Demonology.

K. Ströbel.—Lutheran Antitheses, Unlutheran theses by Rev. Stier counteracted.

2d.

General critical Bibliography of the most recent theological literature.

Zweites Quartalheft.—1855.

1. *Treatises.*

E. Gundert.—The system of the Gnostic Basilides. First Article.

C. F. Keil.—The marriages of the children of God with the daughters of men. Exeget. Invest. Gen. 6: 1—4.

Fr. Delitzsch.—Talmudic Studies. 4. The rites of the Passover in the time of the second temple.

W. Flörke.—The dogma of the visible and invisible church.

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